

WH30
F29
BI-MONTHLY ISSUE FOR NOVEMBER-DECEMBER, 1923

FEDERAL COUNCIL BULLETIN



Vol. 6 No. 6



Nov.-Dec., 1923

IN THIS ISSUE

Articles by

William Pierson Merrill
Gov. William E. Sweet
Harry Emerson Fosdick
Bishop John L. Nuelsen
Prof. Luther A. Weigle
and others

Penetrating Discussions of the
Relation of the Church to
Current Issues

News from the Field of
Christian Cooperation

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

DEC 15 1923

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Federal Council, Commissions on Race Relations, Social Service, Evangelism, International Jus- tice and Goodwill.....	Columbus, O....	Dec. 11
Federal Council, Annual Meeting Executive Com- mittee	Columbus, O....	Dec. 12-14
Student Volunteer Movement, Quadrennial	Indianapolis ..	Dec. 28-Jan. 1.
Conference of Church Workers in Universities, North Central Region	Chicago	Jan. 1-3
Federation of Women's Boards of Foreign Missions.	New York	Jan. 5-8
Universal Week of Prayer		Jan. 6-12
Foreign Missions Conference of North America....	Atlantic City..	Jan. 8-11
Federal Council, Administrative Committee	New York	Jan. 11
Council of Church Boards of Education, and College Associations	New York	Jan. 7-12
Home Missions Council	Atlantic City..	Jan. 14-16
Council of Women for Home Missions	Atlantic City..	Jan. 14-16
International Sunday School Council of Religious Education	Chicago	Feb. 13-14
Conference of Denominational Promotional Agencies	Dayton, O....	Feb. 17-19
Day of Prayer for Missions, U. S. and Canada.....		March 7
Young Women's Christian Associations, National Convention	New York	April 30-May 6
American Bible Society, Annual Meeting.....	New York	May 8
Conference of Employed Officers of Y. M. C. A.'s of North America	Blue Ridge, N. C.	May 27-30
World Sunday School Association	Glasgow, Scotland ...	June 18-26

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly, by

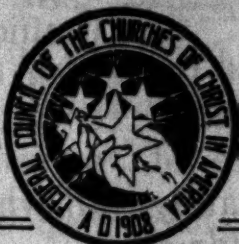
THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
105 East 22nd Street, New York

SAMUEL McCREA CAVERT, Editor

Subscription Price, Fifty Cents a Year

Entered as second-class matter,
February 8th, 1918, at the Post
Office at New York, N. Y.,
under the Act of March 3, 1879

Acceptance for mailing at special
rate of postage provided for in
Section 1103, Act of October 3,
1917, authorized July 3, 1918



VOL. VI, No. 6

NOVEMBER-DECEMBER, 1923

EDITORIALS

Is War Inevitable?

Whenever one holds up a World Court as a step towards a warless world—as the Federal Council of the Churches has been trying vigorously to do—he meets the objection: “War is inevitable so long as human nature is as it is.”

“Permanent, universal peace,” so a distinguished army officer recently declared, “remains an ideal, lost in inaccessible distances, until envy, malice, lust, and avarice shall have disappeared from the human heart.”

If the argument be true it must leave us skeptical as to the possibility of abolishing war and cut the nerve of our efforts for peace.

But it is *not* true. Plausible on the surface, it is false at the core, as a very simple illustration will show.

Back in the days of '49 in California men armed against each other, fought each other and faced in the community the same anarchy that we face today in the larger community that we call the world. Then one day all was changed. Why? Had “envy, malice, lust and avarice disappeared from the human heart”? Not at all. The people of California had experienced no transforming miracle. They had simply organized for peace. They had established the indispensable agencies of recognized law and courts as a better way of obtaining security and justice.

War is largely a by-product of our having an *unorganized* world. Peace will come when we have the faith to believe that the Christian way will work in international as well as in civic affairs and organize our international life accordingly.

“If Thy Enemy Hunger, Feed Him”

The appeal in behalf of the starving in Germany, to be made by the Federal Council of the Churches, will be a test of the Christian spirit of America. More than a test, it is a great opportunity. An opportunity not only to save the lives of millions of people but also to release, as in no other way, the spirit of reconciliation and goodwill.

As for the appalling need the evidence is indisputable. Testimony from the most authoritative sources, even from the highest governmental officials in Washington, leaves no room for doubt. The facts in the case will be presented later; meanwhile, as one who has not a drop of German blood in his veins, the editor desires to emphasize the unique responsibility of the American Churches.

In the light of the present tragedy let us read again the parable of the Good Samaritan. The man wounded by the Jericho roadside was of a nation that was the traditional foe of the Samaritan. But racial and national barriers fell away in

the presence of suffering and the Samaritan saw those whom he had once counted his foes as members with himself of the one family of God. We have confidence that the Christian people of America, as soon as they know the facts will "go and do likewise."

"But," someone will say, "did not the Germans bring this suffering on themselves?" Whatever be the measure of truth or error in the statement, certainly those who suffer most—the *little children* and the *elderly people of the middle class*, whose savings have been swept away by the collapse of the currency, were not to blame. "Well," someone insists again, "why doesn't Stinnes feed them?" But are we to fail to show the spirit of Christ because someone else fails to do so?

We live in a land that last year spent a half billion dollars on candy alone, a billion and a half dollars on tobacco. We *cannot* plead inability to give the few millions needed to buy bread for the starving. *Dare* we before God plead any other excuse?

"In Union there is Strength"

When the editor was in the Near East last summer he had the coveted privilege of meeting Dr. W. W. Peet, the venerable and honored missionary of the American Board, whose life in Constantinople has been an incarnation of the spirit of Christ. But to tell the story of Dr. Peet's work would require a volume. The purpose of these paragraphs is only to repeat the following incident which he narrated to the editor.

"At the first Lausanne Conference," said Dr. Peet, "the Turkish Ambassador at the Court of St. James said to some newspaper men: 'I have been puzzled to know why the American observers came to Lausanne with instructions from the Secretary of State to give special attention to the humanitarian issues. At first it was a mystery to me but now I've discovered the reason. It's because in America the Churches have united in a great

federation which is so strong that even Government officials are glad to listen respectfully when the Churches have some real convictions to express.'"

Even if the Turkish representative exaggerated the influence of the Federal Council, the fact that he could reach any such conclusion at all should be distinct encouragement to all supporters of the movement for larger cooperation among all who bear the name of Christ.

Christianizing Public Opinion

One of the most distinctive services which a central agency like the Federal Council can render to the Churches is in bringing their influence to bear upon the channels through which public opinion on current issues is formed. Of these channels by all odds the most important is the daily press. Here is an incredibly powerful factor in forming public opinion. Every day it is moulding the thought of practically the entire nation.

Through the Federal Council's contacts with the daily press the newspapers are becoming, in an increasing measure, carriers of the Christian message as it bears upon contemporary problems.

At the time of the recent Citizenship Conference, as a result of the expert work of Mr. Hungerford, the Federal Council's adviser on all publicity matters, the Church's interest in law enforcement was a first-page story in even the largest metropolitan dailies for three successive days.

The Churches' appeal for the World Court, the Council's efforts against the lynching evil, its stand against the twelve-hour day in industry, and the gains in church membership all serve as other convincing illustrations of the fact that *united* action on the part of the Churches is regarded as genuine news, and, when properly presented, is treated as such by the press. We are discovering that publicity can become a form of evangelism and Christian education.

S. M. C.

The World Court Campaign Gains Momentum

PRESIDENT Coolidge's recommendations to the Senate on the World Court on December 6 are a great encouragement to all the Church forces that have been advocating larger international cooperation.

On Wednesday, November 21st, a delegation representing the Protestant Churches of America presented to President Coolidge and Secretary of State Hughes documents and resolutions urging American membership in the Permanent Court of International Justice.

The resolutions were those which had been passed by the various national denominational bodies that have met since President Harding made his memorable address to the Senate last February recommending such membership. The documents, in addition to these denominational resolutions, consisted of (a) the World Court Pamphlet issued by the Federal Council in September and now in its third reprinting; (b) an action by the Federal Council's Administrative Committee, urging membership in the World Court, and (c) the following "Statement" signed by some 500 outstanding Church officials, pastors and laymen, classified by denominations:

MEMORIAL TO THE PRESIDENT

"We, the undersigned, profoundly believe that the United States should cooperate with the other nations of the world in establishing world justice and world peace.

"We therefore heartily endorse the proposal of the late President Harding in his Message to the Senate on February 24, 1923, that the United States become a member of the Permanent Court of International Justice.

"We also believe that all nations should agree to submit to impartial tribunals all disputes that threaten the peace of the world, which they cannot solve by the usual processes of diplomacy and conference.

"In the World Court of Justice we see not only the fruition and consummation of many decades of American discussions, plans and desires for peace through justice based on law, but also a concrete expression of the Christian spirit that is needed, the promise of a larger and truer righteousness and justice among nations, a step forward in the establishment of the Kingdom of God."

The delegation which waited on the Secretary of State consisted of Bishops James E. Freeman and Alexander Mann, who presented the recent action of the House of Bishops of the

Protestant Episcopal Church; Bishop W. F. McDowell who submitted resolutions of the Bishops of the Methodist Episcopal Church; Dr. Wallace Radcliffe, who came with resolutions from the General Assembly of the Presbyterian Church; Dr. Walter S. Abernethy, spokesman for the Baptist Churches; Dr. Earle Wilfley, who rehearsed the action of the Disciples of Christ; Dr. Walter A. Morgan, who presented the official resolutions of the National Council of Congregational Churches; Dr. E. O. Watson, who spoke for the Methodist Episcopal Church South; Dr. John M. Moore, Secretaries Macfarland and Gulick and Hon. George W. Wickersham representing the Federal Council.

WORLD COURT SUNDAY WIDELY OBSERVED

The Church Campaign for the World Court, which has been carried on all over the country with growing vigor during the autumn, gained great momentum on the World Court Sunday (Armistice Day). Countless meetings were held and resolutions passed, in all parts of the country. With only two or possibly three exceptions, every State and City Federation or Council of Churches followed the suggestions of the Federal Council regarding World Court Week and World Court Sunday. And those exceptions were due to local plans already well under way covering that same period.

An adequate account of the hundreds of splendid meetings held in every section of the United States, of the tens of thousands of sermons dealing with world problems, world peace and the World Court, and of the very large number of resolutions passed and petitions signed, would require the entire space of this BULLETIN three or four times over. A single incident must suffice to illustrate the widespread interest. The pastor of the High Street Presbyterian Church, Newark, N. J., writes:

"I'm unspeakably thankful in my ministry

for the moral support of the Federal Council of Churches. I observed World Court Sunday and spoke on the Court and *everybody* signed the petition."

The Federal Council's pamphlet on the Churches and the World Court had a circulation of about 100,000 copies, chiefly among pastors. Accompanying it was a remarkable document entitled "A Woman's Plea", setting forth the intense interest of Christian women in the Court as a step toward the abolition of war.

The United States Chamber of Commerce issued during World Court Week its excellent pamphlet on the World Court, advocating American membership. This, with the active drive of the National League of Women Voters, and the endorsement of American membership in the World Court by many other groups and organizations, gives clear evidence of the real attitude on this question of the intelligent and thoughtful elements of the nation.

The campaign is not over. Although World Court Sunday has passed, there is still urgent need that all who have not yet done so should write personal letters to both of their United States Senators urging American support of the Court.

The Federal Council's World Court pamphlet has been revised so as to be available for continued use. From now on special attention must be directed to the Senate. The Senate Foreign Relations Committee should be persuaded to report out the proposal submitted by President Harding. It is credibly reported that the "bitter-enders" propose to "kill" the measure in the Committee by refusing to report it out.

DR. KEMP BECOMES SECRETARY

The Commission on International Justice and Goodwill welcomes to its staff a new worker, Dr. Theodore Kemp, for fifteen years president of the Illinois Wesleyan University at Bloomington, Ill. Much of the past year Dr. Kemp spent in Europe gaining accurate personal information and insight into the situation there. As an experienced pastor, preacher and platform speaker he has addressed many audiences of many kinds.

As Associate Secretary Dr. Kemp will respond to the numerous calls for addresses on world conditions and on the Christian Crusade for a Warless World, that constantly come to this office. For the next few weeks he will be

in California, working in cooperation with the State Federation of Churches. We rejoice in having found one so well fitted in body and mind and heart to render to the Churches this service of information and inspiration.

S. L. G.

AN IMPERATIVE QUESTION FOR ALL CITIZENS

Our late President proposed to the Senate on February 24, 1923, that the United States should become a member of the Permanent Court of International Justice already established and at work at The Hague.

The United States now faces a grave moral crisis. The issue cannot be evaded for we must either accept or reject that proposal during the coming winter.

The issue is this:

Shall America help make reason and justice, law and order supreme in the relations of nations?

Or shall she help perpetuate the present system of armed peace, interrupted by war?

WHAT YOU CAN DO TO HELP

1. Secure and study the World Court pamphlet issued by the Federal Council.
2. Write to both of your Senators, stating your convictions.
3. Promote the study of this question in churches, clubs, societies, and other groups.
4. Help circulate the World Court pamphlet and other literature on this subject.
5. Help get signatures to petitions.

A NEW WORLD OR A NEW WAR

O Youth, with the glow in your eye, on your cheek,
Beholding the ruins your fathers have wrought,
Where, cursing or groaning, in wreckage and reek,
Men selfishly struggle, despairing, distraught;
There's a challenge for you in the choke of the dust,
An omen of Nature's inflexible law,
A warning of woe in man's unrestrained lust—
You must build a new world or must wage a new war.

O Youth, at the dawn of a stirring new day,
With faith in your heart, with hope's light in your eye,
In you is the power to build or to slay,
In you is the spirit to do or to die.
Go forth to make manhood; dig deep, labor hard
The spirit of love and of trust to restore.
The future is yours—to be made, to be marred—
You must build a new world or must wage a new war.

—JAMES E. CLARKE,
Editor, "The Presbyterian Advance."

Annual Meeting of Federal Council is of Unusual Interest

AS this issue of the BULLETIN comes from press the Annual Meeting of the Executive Committee of the Federal Council is in session at Columbus, O. The dates of the meeting are December 12-14. The Columbus Council of Churches and the Ohio Council of Churches are serving as hosts.

The whole program this year has been built upon the principle of securing the maximum amount of deliberation concerning the future program and policy of the Council. This effort to focus attention upon the path of advance in cooperative work has brought together at Columbus a group of outstanding leaders in all denominations, including moderators of denominational assemblies, bishops, distinguished pastors and laymen.

THE PROGRAM

The general theme of the meeting is "Goals of Church Cooperation for 1924." Included in the program are the following significant items:

A Review of Developments in the Cooperative Movement during 1923. By Rev. John M. Moore, Chairman of the Administrative Committee.

"How can the Churches, by Larger Cooperation, better serve the cause of Evangelism?"

1. What is now being done through the Federal Council. By Rev. C. L. Goodell and Rev. C. E. Schaeffer.
2. What further steps could be taken which would strengthen the evangelistic work of denominational agencies and the local churches. Discussion opened by Rev. Wm. Horace Day of Bridgeport, Conn., and Rev. Arthur H. Armstrong of St. Louis.

"How can the Movement for Community Cooperation among the churches be strengthened and extended?"

1. The present extent of organized community cooperation. By Rev. R. B. Guild.
2. What are the next steps in advance? Discussion opened by Rev. Rockwell H. Potter, of Hartford, and Pres. W. O. Thompson, of Ohio State University.

"How can the Federal Council be of the Largest Service in Helping the Church to fulfill its Social Mission?"

1. What is now being done through the Federal Council. By Mr. Shelby Harrison and Rev. Alva Taylor.
2. "What the Churches can Do to Develop Public Opinion on Issues of Social Welfare." By O. H. Blackman, Associate Editor of Collier's.
3. What further steps need be taken by the Federal Council. Discussion opened by Rev. R. Niebuhr of Detroit.

"What should be the Future Program and Policies of the Federal Council?"

1. The Significance of the Federal Council in the Light of its Development through 15 years, 1908-1923. By Frank Mason North.
2. What the denominations desire to have the Federal Council be and do. Discussion opened by Bishop Thomas Nicholson, Rev. A. E. Cory, and Bishop George C. Clement.

"How can the Churches join in Larger Service to the Movement for Interracial Cooperation and Goodwill?"

1. What is now being done through the Federal Council and the Commission on Interracial Cooperation. By George E. Haynes, and W. W. Alexander.
2. What further steps need to be taken? Discussion opened by Mrs. W. C. Winsborough of St. Louis, Rev. L. K. Williams, president of National Baptist Convention, and Rev. C. H. Pratt, of Montgomery, Ala.

"How Can the Churches Promote a More Adequate Movement for the United Study of the Meaning of Christianity for our Contemporary Life?" Discussion opened by Prof. William Adams Brown.

"What Should the American Churches do to Assist European Protestantism?"

1. What is now being done. By Rev. Charles S. Macfarland.
2. What further steps need to be taken? Discussion opened by Rev. Chauncey W. Goodrich.

"What Steps Should be Taken to Develop Larger Fellowship and Cooperation with the Eastern Churches."

1. What has recently been done through the Federal Council and otherwise. By Rev. George R. Montgomery.
2. The Present Life and Spirit of the Eastern Churches. By Rev. W. C. Emhardt.
3. Response by representatives of the Eastern Churches.
4. Discussion opened by Rev. Ernest W. Riggs and Mr. E. T. Colton.

"How Can the Churches Unitedly be of the Largest Service in Building a Christian International Life?"

1. What is being done in America through the Federal Council. Rev. H. L. Willett
2. What is being done by the World Alliance in developing contacts between national groups working for international friendship. Dr. H. A. Atkins
3. What is being done by the agencies for international relief. By Rev. S. M. Cavert.
4. A Survey of some of America's international relations from the standpoint of Christian ideals.
 - a. Latin America. By S. G. Inman.
 - b. The Far East. By Sidney L. Gulick.
 - c. Europe. By James G. McDonald.
5. A declaration of policies and program of the Federal Council in promoting international goodwill. Presented by Dean Shailer Mathews.

The devotional services throughout the sessions will be led by Rev. Henry Chapman Swearingen,

former moderator of the General Assembly of the Presbyterian Church in the U. S. A.

Two public meetings promise to attract widespread attention in Columbus. One deals with the theme of "Christian Citizenship" and is an aftermath of the notable Citizenship Conference held in Washington, D. C., in October. Addresses are to be made at this meeting by Fred B. Smith, Rev. Daniel A. Poling, and U. S. Senator Woodbridge Ferris, of Michigan. The closing public meeting centers around the theme "The Need of Christ in the World Today," with addresses by Bishop William F. McDowell and Dr. Robert E. Speer.

PRESIDENTS OF DENOMINATIONS CONFERENCE

In connection with the meeting of the Executive Committee of the Federal Council, Dr. Speer, as president of the Council, has invited the presidents and moderators of the various denominations to attend a special dinner and conference to consider questions of special interest to them as the heads of their respective churches. Two items to be included in their discussions are, "What Are the Central Issues Before the Church Today?" and "What Do the Denominations Desire the Federal Council To Be and Do?"

World Alliance Holds Notable Meeting

THE Eighth annual meeting of the American Council of the World Alliance for International Friendship Through the Churches was held in Philadelphia, November 13-15. The meeting was largely attended and was characterized by unmistakable enthusiasm for the World Court and for a larger American cooperation generally in international movements.

Notable addresses on international issues were made by Rev. Charles E. Jefferson, Prof. William Adams Brown, Hon. Oscar Straus, Pres. A. Lawrence Lowell, Fred B. Smith, the Archbishop of Upsala, Prof. Manley O. Hudson, Gov. William E. Sweet, Dr. Fridtjof Nansen, Bishop James Cannon, Jr.; Rev. Thomas Nightingale, of London; Mrs. Edgerton Parsons, Mrs. James Lees Laidlaw, Raymond

Fosdick, Rev. William P. Merrill, Will Irwin, Pres. Mary E. Woolley, and others, including representatives of foreign countries. On other pages of the BULLETIN are printed some of the outstanding addresses.

PREPARATION FOR UNIVERSAL CONFERENCE

The meeting of the American Section of the Universal Christian Conference on Life and Work was held in Philadelphia at the Parish House of Holy Trinity Church, preceding the meeting of the World Alliance. Reports were received concerning progress made by the various commissions appointed by the American section, and general plans for the conference were discussed at length. Rev. Arthur J. Brown, American chairman, presided.

United Evangelistic Meetings Under Dr. Goodell's Leadership

THE work of the Commission this month has been of inspiring interest in breaking down church barriers and bringing all denominations into delightful fellowship.

Dr. Goodell held community meeting in Waterbury, Conn., from November 1 to 9. All the Protestant Churches of Waterbury, including the Episcopal, were united in this movement. Governor Templeton, the Governor of Connecticut, was present at the first service and extended the congratulations of the State upon the opening of such significant meetings. The attendance was remarkable—in some cases exceeding anything that the city had seen before. At the last meeting, John A. Coe, the executive officer of the American Brass Com-

pany, representing the laymen of the city, spoke in highest appreciation of the great work which had been accomplished by the meetings, the deepening of the religious life, and the creating of a warmer fellowship among the churches throughout the city.

From November 11 to 25 great meetings were held by Dr. Goodell in Portland, Maine, where forty churches were united. The Unitarians and Universalists joined in the movement. The whole city was greatly interested. On the three Sundays meetings were held in Keith's Theater and in each case large overflow meetings became a necessity. The ministers of the city unite in saying that the city has never had such services before.

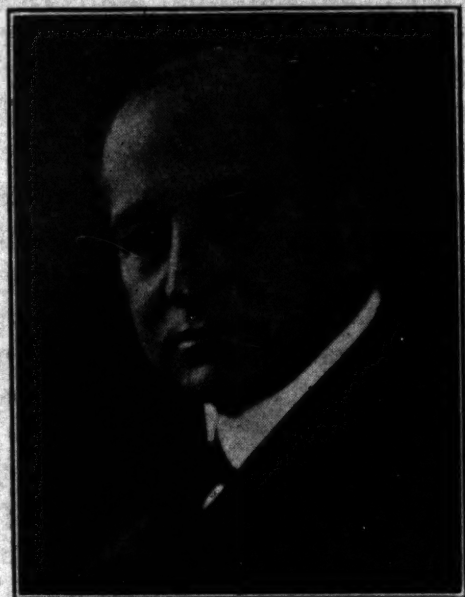
Citizenship Conference—An Event of Nation-Wide Significance

THE Citizenship Conference, held in Washington, D. C., October 13-15, to solidify public sentiment for law enforcement, with special reference to the Eighteenth Amendment, made an impression upon national life far beyond even the most sanguine expectations. Thoughtful observers agree that the Conference was the most convincing demonstration of loyal support of the prohibition legislation that has been made since the Eighteenth Amendment was adopted.

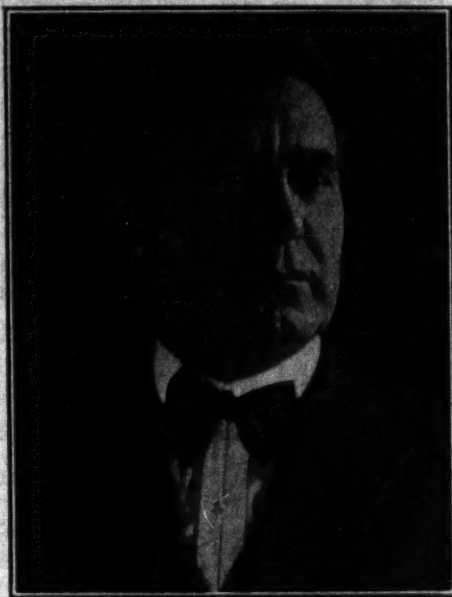
The conference, while organized and directed by a wholly independent committee called into being for the purpose, owes its success largely to the work done by representatives of the Federal Council of the Churches. The idea of the conference first took shape in the mind of Mr. Fred B. Smith, Chairman of the Commission

law by the criminal elements. The former was to be expected. The reason for the latter is not far to seek.

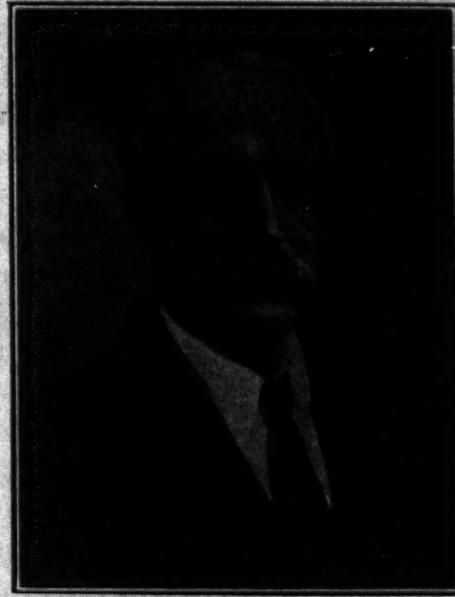
"The Eighteenth Amendment has been betrayed in the house of its friends. Measured by the respect accorded to it, it has failed, and the reason is that no sincere, intelligent, and



FORMER GOV. HENRY J. ALLEN



SENATOR WM. E. BORAH



GOV. GIFFORD PINCHOT

on Councils of Churches. The call for the conference was issued by Mr. Smith and Hon. Carl E. Milliken, Chairman of the Commission on Temperance. The indefatigable efforts of Mr. Harry N. Holmes, the new secretary of the Commission on Councils of Churches, who threw himself unreservedly into the movement, made the conference noteworthy for the commanding calibre of its program.

Gov. PINCHOT'S ADDRESS

Gov. Gifford Pinchot, of Pennsylvania, in a memorable address, declared in part:

"Two facts stand out in the confused and troubled enforcement situation of today. One is the steadily increasing determination of decent people to have the law enforced. The other is the steadily increasing violation of the

concerted nation-wide effort has ever been made to enforce it.

"It is idle to suggest that the law cannot be enforced. That the Government of the United States, the most powerful nation on earth, with the people overwhelmingly behind it, is powerless before a few thousand, or a few hundred thousand of assorted law breakers is simply unthinkable. The fact is we have never really tried. The essential reason why bootlegging and defiance of law by the liquor people is increasing is because this particular nettle has never been grasped with a strong hand.

"The issue is clear before us, and the outcome is assured. No band of criminals ever has or ever will defeat our Government and our people. We are going to win and win completely because they are wrong and we are right. They that

fight with us are many times more than they that fight with our enemies."

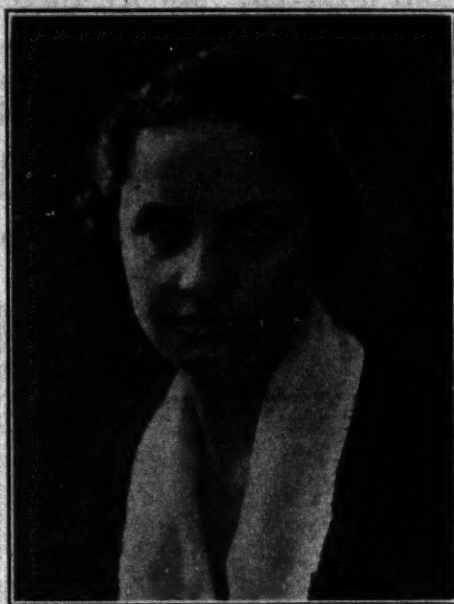
BISHOP McDOWELL VOICES MIND OF THE CHURCH

Bishop William F. McDowell, Chairman of the Federal Council's Washington Committee, in an address of welcome sounded the keynote when he stated:

"We have had a long war to gain what we now have. We have not the slightest intention of yielding now the victory we have won in the long struggle.

"The liquor traffic all along the line of battle has always maintained a criminal attitude toward every law designed to regulate it. It now strikes at law itself. We know that the evasion of one law, whether by favored groups, or by large numbers, leads straight to anarchy and contempt for all law.

"Shall the saloon come back into our homes through the front door? No, ten thousand times No. Then in the name of decency let it not come back through the cellar door or the back door."



HON. MABEL W. WILLEBRANDT

THE MORAL MEANING OF LAW

Justice Florence E. Allen, of the Supreme Court of Ohio, the first woman of the world elected to sit in a court of last resort, made a notable contribution to the interpretation of the moral significance of law. She said in part:

"Not alone with relation to enforcement of prohibition, but in every other line of governmental activity we find groups of people, many of them called respectable, who refuse to obey laws with which they are at variance—groups that are willing and eager to nullify the law.

"And this situation is one which has moral danger, for the law is not merely a mass of technical rules. At the bottom, the law is the expression of the moral feeling of the community. The law against murder is not an arbitrary rule laid down by some power above us which we must obey whether we will or not. The law against murder is the expression of the feeling of the community that the taking of human life is the unthinkable crime. And so it is with all fundamental law. It expresses the moral feel-

ing and its violation indicates a moral lack.

"Nothing is more evident than that the law must be enforced. It must be enforced whether or not the law is in itself good or evil. A good law must be enforced in order that its moral purpose may be executed. A bad law must be enforced in order that its defects may become apparent, and it can be changed. Nothing is more dangerous than to call for evasion of a law on the ground that it is not a good law. Nothing is more dangerous than to attempt to induce courts by judicial legislation not to en-

force a law on the ground that the law is unwise. The law should be enforced with full vigor, wise or unwise, good or evil, in order that defects in the law may be remedied and in order that its moral purpose may be executed."

Other outstanding addresses were made by U. S. Senator William E. Borah, U. S. Senator Carter Glass, Hon. William Jennings Bryan, Gov. Henry J. Allen, of Kansas, Rabbi Stephen S. Wise, Mrs. Raymond Robins, Prohibition Commissioner Roy E. Haynes, Hon. Louis Marshall, Bishop George C. Clement, Rev. Charles Zahniser, Executive Secretary of the Pittsburgh Federation of Churches, Hon. Mabel W. Willebrandt of the U. S. Department of Justice, Hon. Wayne B. Wheeler, of the Anti-Saloon League, and several others. All these addresses will be published in a forthcoming volume.

The conference was received by President Coolidge at the White House before the closing session.

The ringing message of the conference to the American people is printed upon another page.

PLANS FOR THE FUTURE

In accordance with the instructions of the conference a Committee of One Thousand is being created to carry forward the work begun by the conference in arousing and maintaining public sentiment in behalf of law enforcement. Plans are being perfected for similar conferences to be held in various parts of the country. In several cities arrangements for such meetings have already been made.

Universal Week of Prayer

Sunday, January 6th, to Saturday, January 12th, 1924

(A call issued by the Federal Council's Commission on Evangelism, cooperating with the British Section of the World's Evangelical Alliance.)

BEFORE the new year takes for nations and Churches a character of its own, it is our privilege to invite all Christian people to fellowship in prayer.

It is not demanded of us that we should devise a formal unity before we can come together at the Throne of Grace. There is a unity which is already ours. We are one body in Christ. We have not to create, but to enter into the unity which comes from our common relationship, in grateful and adoring faith, to the one Lord. We come by many ways to Him, but it is to *Him* that we all come; and in Him we meet with one another. We need not wait for other sanction.

We shall hope to see the needs, which we share, more clearly when we together bring them into the light of the One Divine Purpose. We know something of our shame and failure. "We are men of unclean lips and we dwell in the midst of a people of unclean lips." We shall know more, when we have lifted this our world into the pure and holy light. We know something of our need of God, but we shall learn more in fellowship: we shall see with cleansed vision what it is that can fill human life with the joy of a great purpose and the certainty of an eternal destiny. Everywhere we see men seeking to fill their days with excitement in order to escape from thinking. In the failure of their merely formal religion they hope to fill the void with new superstitions. They dream that they are eating, and they will awake to find their souls empty. This we know in part; but when we strengthen each other in the fellowship of prayer and come with boldness to God, we know still more surely that nothing but faith in the living God can satisfy the soul of man.

But we shall not only see with purified eyes; we shall open new ways through our offering of ourselves, whereby the Spirit of God may enter into the human scene. There is a way open whenever a solitary soul turns in faith to its Lord; but we have the assurance of the Saviour Himself that through fellowship the souls of men open another road. "Where two or three are gathered together in my Name, there am I in the midst of them. . . . If two of you shall agree . . . it shall be done." It will make a difference whether we unite in prayer or not. Such a fellowship in prayer means ways thrown open, powers released, reinforcements of courage and hope for the faithful servants of God.

We cannot limit the range of believing prayer; the world has still to learn what may follow upon the fellowship in prayer of all the people of God. To the discovery of that secret in experience we call the Churches for their own sake, for the sake of the world, and for the sake of Him Who waits and has waited long for us to offer Him this road.

Topics for United Prayer

(The detailed suggestions for the treatment of each topic can be had upon request.)

MONDAY, JANUARY 7, 1924

Thanksgiving and Repentance

TUESDAY, JANUARY 8, 1924

The Church Universal

WEDNESDAY, JANUARY 9, 1924

Nations and Their Leaders

THURSDAY, JANUARY 10, 1924

Foreign Missions

FRIDAY, JANUARY 11, 1924

Families, Schools, Colleges, and the Young

SATURDAY, JANUARY 12, 1924

Home Missions

Appeal to be Made for Starving in Germany

FROM the most authoritative sources, it is learned that there is an appalling need for relief of children and old people in Germany. High officials of the United States Government have told representatives of the Federal Council that before the winter is far advanced the situation may prove to be as devastating as was the famine in Russia two years ago. Similar information comes from the representatives of the American Friends Service Committee in Germany and other denominational leaders who are in close touch with conditions there. Bishop John L. Nuelsen, of Zurich, Switzerland, and Dr. John A. Moorhead, chairman of the National Lutheran Council, who is now in Germany, together with other observers of unquestionable authority, declare that only the most generous response of charity will save millions of children and aged people who will be confronted with starvation before the winter is gone.

The Federal Council's Commission on International Justice and Goodwill, through its committee on Mercy and Relief, is, therefore, planning to make an appeal in behalf of the suffering. Several conferences with denominational leaders have been held and steps are being taken to secure incontrovertible facts about conditions, which will soon be presented to the public.

The appeal of the Federal Council will then be made in close cooperation with the American Friends Service Committee, and the special committee, headed by General Henry Allen, former commander of the American Army of Occupation in Germany. The Committee will also cooperate throughout with denominational agencies, such as the National Lutheran Council, which are making appeals through their own constituency.

Greek Refugees Still in Dire Need of American Help

DESPITE the prevalent impression to the contrary, indisputable evidence comes from Greece that only through American help can several hundred thousands of the Greek and Armenian refugees be preserved during the winter. The situation is so little understood by the American public generally that the facts need to be rehearsed.

Through the League of Nations an international loan of thirty million dollars to Greece is being undertaken. Of this amount, the Bank of England has already pledged five million dollars with the understanding that Greece will advance five million. Still another five million can be expected from European sources. Dr. Nansen has recently been in this country in behalf of the League of Nations seeking to interest the American public in providing the remaining fifteen million. Hon. Henry Morgenthau is the chairman of this International Commission, recently appointed by the League of Nations. None of this money, however, can be used for emergency relief. Under the terms of the loan, it must all be expended

in the permanent settling of the refugees on the land. The Greek Government is doing its part in an heroic way by setting aside more than one million two hundred thousand acres of land for the permanent homes of the refugees. The loan is to be expended in bringing this undeveloped land to a point where it can be profitably tilled.

Of the perhaps six hundred thousand who must be cared for until they can be settled on the land, at least a year hence, the Greek Government can provide for approximately one-third, and it is appropriating for this purpose the maximum sum which the International Commission regards as consistent with the security of the loan. For the saving of the remaining thousands, help must come from outside sources.

The Federal Council's Committee on Mercy and Relief has been giving the matter careful study, and is arranging for conferences with government officials and the American Red Cross concerning the situation.

What Shall the Churches Do About War?

By HARRY EMERSON FOSDICK

FOR myself, while I recognize as more weighty than Mr. Page feels it to be, in his "War: Its Causes, Consequences and Cure"* the difference between calling war wicked, futile, unchristian and unnecessary, and saying that on the stroke of the clock any nation can forthwith close its war office, scrap its army and navy, and at once adopt an absolutely pacifist policy, I must say that the more I consider war, its sources, methods, and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war.

When the Great War broke, the churches were unprepared to take a well-considered Christian attitude. We, too, had been hypnotized by nationalism, had taken patriotism at its current values and had understood it in its ordinary meanings. We, too, had regarded as a sacred duty the loyal support of the country's army and navy in almost any task to which the government might put them. We, too, vaguely looking forward to a warless world, sometime, somewhere, nevertheless had looked on war as an easily imaginable, highly probable necessity of national action. In a word, behind the thin disguise of pious hopes for a day of peace and brotherhood, we had shared those ordinary social attitudes which made war seem at times an imperious call to duty, a summons to self-sacrifice, a solemn challenge to devotion and, if need be, martyrdom.

When, therefore, the War broke and the nations, acting on the old premises, did the inevitable thing which the old premises involved, we found ourselves, as Christians, powerless to lift effective protest against the oncoming perdition. We had made ourselves part and parcel of social attitudes, from whose inevitable consequence we felt it immoral to withdraw. We had consented to the necessity of war and the righteousness of war too long to be conscience-

clear in refusing to bear the brunt of it when it came.

For my part, I never will be caught that way again. I hope the churches never will be caught that way. If, however, when the next crisis comes, we are going to protest effectively against war, we must win the right to make that protest and we must win it now. Today we must make unmistakably clear our position against war, against competitive preparation for war, against reliance on war. We must make clear our certain conviction that, save for our corporate senselessness, war in the modern world is as needless as it is suicidal, that only the folly and selfishness of diplomats and the stupid willingness of the people to be led like beasts to the shambles, make it seem necessary. Against foolish chauvinism, competitive armaments, secret diplomacy, imperialistic experiments, against endeavors to play lone hands, when, by cooperation, international agencies could be set up to solve the problems which war never solves but only makes the worse, we now must lift our protest and launch our crusade.

When, then, a new war threatens, sprung from insensate refusal to substitute reason for violence, we can wash our hands of complicity in the foul business. We can tell the diplomats who lead us to it that we will not follow them. We can refuse to hold our consciences at the beck and call of any government that happens to be in the saddle. We can put Christ above Caesar and dare Caesar to do his worst to us while we follow Christ.

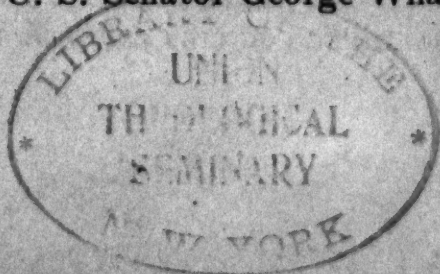
For my part I propose to win the right to do that. I hope that the outlawry of war and the substitution of law for violence may make it unnecessary to do that. I hope that, by facing the issue now, we may save civilization from the death-shock of another convulsion of brutal carnage. But at any rate, I never expect to bless another war.

THE POLITICAL PRISONERS

"The presence of these men in jail is a challenge to an American lawyer's loyalty to his profession. . . . My net conclusion is that in every case a pardon should be granted. . . ."

—U. S. Senator George Wharton Pepper.

* This article is part of Dr. Fosdick's introduction to Kirby Page's notable book and is reproduced here through the courtesy of the publishers, George H. Doran Co., New York.



What Happened at Johnstown, Pa.

(Summary of an inquiry made by Dr. George E. Haynes, representing the Federal Council of Churches, and Dr. Samuel Z. Batten, representing the Pennsylvania State Federation of Churches.)

IT is estimated that during the past two years over one thousand Negroes have come from the South into Johnstown, Pa. In addition there were several hundred Mexicans. Investigation has brought out the fact that very little has been done to improve the living conditions of the workers and their families, that facilities for recreation are poor, and that many Negroes have engaged in gambling and bootlegging.

The Mayor of Johnstown and others have asserted that there has been much rum-running and bootlegging in the various sections of the city. In the Rosedale section a Negro, who had been known as a "bad man", on the night of August 30 shot an officer, and when officers responded to call for help, killed two of them and wounded four others.

The incident aroused much excitement and riotous feeling in the town. Several Negroes were charged with being "suspicious persons," were fined and ordered to leave town. It was admitted by the police, however, that these persons had no connection with the shooting and that the murder was the crime of a single drink-crazed man. The colored citizens of the city deplored this crime and disavowed any complicity on the part of any of them; one of their spokesmen through the press asserted that they

wished it known that "the respectable colored people take no part whatever with murderers and other criminals of our race."

An interview of a news reporter with the Mayor was reported in the press to the effect that the Mayor had ordered "the immediate removal from Johnstown of every Negro who has not been a local resident for at least seven years." Later, when the Governor and others made inquiries of the Mayor, he explained that he simply gave advice to the Negroes and Mexicans, saying that for their own good they ought to leave the city. Governor Pinchot responded to an inquiry from the National Association for the Advancement of Colored People that he would make official inquiry of the Mayor as to the facts, and gave assurance of his protection to the citizens in their constitutional rights with all the power of the State.

The Ministerial Alliance has become interested in bringing about better conditions and has invited Dr. Haynes to return to Johnstown a little later for special conferences with the leaders of the civic, social, and religious activities in this city, with a view to the development of constructive movements that will promote good feeling and cooperation between the races.

Why Race Relations Sunday

(From the foreword of a new pamphlet issued by the Federal Council, entitled "Suggestions and Material for Race Relations Sunday, February 10, 1924.")

THERE are today about one hundred million white citizens and ten and a half million colored citizens in the United States. They live in the same cities, towns and rural districts of about twenty-eight States . . . The Negro population of the Northern cities has grown very rapidly the past ten years, because of the great migration of Negroes from the South, who have moved to escape the hard conditions of plantation and farm life, and who have been attracted by the better wages in mills, factories and other industries, as well as the larger opportunity for personal liberty, education and other advantages. . . .

Because of the crowding of Negroes into congested industrial towns and cities, their restlessness since the World War, their memory of past friction, sufferings and prejudices, there has been a great deal of misunderstanding, ill-feeling and conflict between the two races. Lynchings, mainly of Negro victims, have taken place; mobs have beaten and killed innocent citizens and riots have occurred between the crowds of the two races. The Negro people have become more race conscious and resentful of the wrongs they have suffered. Some classes of white people have formed organizations and used other means to assert by violence, and in

other ways, a doctrine of "white supremacy." Mutual misunderstandings, distrust and hatred have thus been fanned into flames. There is therefore danger of racial clashes in localities, North and South.

All this comes as a challenge to the churches to promote the ideals of brotherhood, mutual understanding, goodwill and the methods of interracial cooperation. The churches and their allied organizations are the great outstanding organs for the development of goodwill, understanding, and interracial cooperation in the spirit of brotherhood. They have the resources at their command to deal with

the situation. Negro churches, about forty thousand in number, with about five million members, are the greatest agencies we have for influencing and developing the better side of Negro life. . . .

On this second Race Relations Sunday (Feb. 10) we who profess to be lovers and followers of the Prince of Peace, may very properly and wisely assemble to recount to each other our allegiance to the ideals of cooperation between the races. On this day, we should become better informed, each race about the other, and there were several hundred Mexicans. Investigate the gospel of goodwill.

Coming to the Help of the Churches of Central Europe

By JOHN L. NUELSEN, of Zurich, Switzerland,
Bishop of the Methodist Episcopal Church

WITHIN the last few weeks two measures have been taken which greatly strengthen the appeal of the struggling Evangelical Churches in the shattered countries in Europe.

DR. KELLER TO REPRESENT FEDERAL COUNCIL IN EUROPE

By action of the American Federal Council of Churches Dr. Adolf Keller, of Zurich, Switzerland, has been appointed representative of the Council in Europe, with such provision as will enable him to withdraw from the pastorate of his church and devote all of his time to the cause represented by the Central Bureau for Relief of the Evangelical Churches of Europe. For such a position Dr. Keller is singularly qualified. He has been in the United States three times. He is at home in several languages and is a man of such fairness of mind and breadth of sympathy that he has come into relations with representatives of the various European nations in a way to hold the confidence of all. We hope in January to welcome him to this country again.

The other appointment is that of Rev. Chauncey W. Goodrich, for the past six years pastor of the American Church in Paris, as American Representative of the Central Bureau for Relief, having his offices in connection with those of the Federal Council in New York. Dr. Good-

rich's close relation to European religious movements during the years of his pastorate abroad enables him to speak of these matters with knowledge and conviction.

AN ACUTE CRISIS

Since the establishment of the Central Bureau in 1922 conditions have grown far more acute. More and more Christian institutions are closing. Among aged pastors and pastors' widows there is actual starvation—"a silent dying", as one careful observer writes. In some countries, as Hungary, for example, the salary of many pastors in charge of city churches has been reduced even to \$2 per month and these leaders in religion are compelled to work long hours in the fields, in the mines or in the factories, giving only the leftovers of their time to the pastoral care of a people as poor as themselves. In some instances the hostile attitude of the government makes the situation still more discouraging, as in Saxony, where the authorities have put an intolerable burden upon the Churches by refusing emergency relief to pastors and religious workers and diverting incomes from properties belonging to the Church.

Among one-half the Protestants of Europe the situation at the moment tends to grow worse rather than better. The issues for religion in the future are momentous. Surely the Christian heart of America cannot remain indifferent.

Churches Deal With Vital Social Issues

THROUGH the Federal Council's Commission on the Church and Social Service the Churches of the country are being brought into direct contact with many of the most fundamental problems of community betterment. Recent developments of the Council's work in this field have marked a notable advance in the service being rendered by the Churches.

WORKING AGAINST CHILD LABOR

Vigorous efforts are being made to create public opinion in behalf of the proposed amendment to the Federal Constitution enabling Congress to legislate for effective control of child labor. The Executive Secretary, Dr. Tippy, has made three trips to Washington to make contacts with twenty national organizations interested in the amendment. These include the churches, Protestant, Catholic and Hebrew, seventeen national women's organizations, the National Education Association, the American Federation of Labor, and the Children's Bureau of the Department of Labor.

Arrangements have been made for four special articles dealing with various phases of the child labor problem to be sent to the entire religious press of the country. Two of them have been mailed. A pamphlet of facts regarding child labor and the amendment has been prepared and mailed to editors, and secretaries of local federations. There will be an early mailing to 110,000 pastors of the country, and meetings will be held in industrial centers to educate public opinion.

Meanwhile, the Commission has taken its place with the allied group in Washington, and carefully considered efforts to influence Congress will be undertaken. The Executive Secretary and Father John A. Ryan are members, as representatives of the Protestant and Catholic Churches, respectively, of the small executive committee of the allied conference.

A form of amendment, as adopted by the Conference, for presentation early in the session of Congress, is as follows:

"Congress shall have power to limit and to prohibit the labor of persons under eighteen years of age; and power is also reserved to the States to limit and to prohibit such labor in any way which does not lessen any limitation of such labor or the extent of any prohibition thereof by Congress."

IN BEHALF OF DELINQUENTS

Special attention is being given to developing the interest and service of the Churches in

connection with the local jails. A valuable handbook for the guidance of committees undertaking personal work for prisoners, has been prepared and will soon come from press. Dr. Hastings Hart, Very Rev. Charles N. Lathrop and Rev. Carl H. Barnett, and others, have devoted much study to the question. The handbook declares:

"The character and influence of these institutions (lock-ups, police stations, county jails and work-houses) should be a matter of deep concern to Christian ministers and laymen and to philanthropic citizens generally. But from such inquiries as this Commission has been able to make, we have found that the jails are almost unknown to the Christian ministers and laymen of those communities. This Commission believes that there should be in every community where a village, city or county jail exists a well chosen committee representing the Protestant Churches and working in harmony with similar committees of the Roman Catholic and Jewish Churches to render to the prisoners of the community those personal spiritual influences which are the most potent forces for the restoration of those who have gone astray."

COOPERATING WITH OTHER COMMUNITY FORCES

Rev. Carl H. Barnett, the secretary for Community Relations, has carried through an interesting bit of cooperation with the Playground and Recreation Association of America in Illinois and Iowa. The legislatures of those states have passed enabling acts allowing communities to hold referendums on the employment of Directors of Recreation whose duty shall be to plan for the recreational needs of the community as a whole. Referendums will be held in 56 communities in these two states within the next few months, and Mr. Barnett has been developing cooperation on the part of the churches. He also represented the Federal Council at the Springfield (Ill.) convention of the Association in October and made one of the principal addresses.

The Executive Secretary made a trip to North Carolina in October, at the special invitation of the State Department of Public

Welfare, to confer with officials in that state relative to the better support by the churches of the new County Superintendents of Welfare. Over 50 counties now have these superintendents. Their work is closely related to what the churches are doing for dependent and neglected persons, and for public health and recreation.

Information is being rapidly assembled and organized on the social work of various types of churches, urban and rural. The studies which have been going on for three years are being completed and advantage is being taken of the findings of the Institute of Social and Religious Research. The information includes data upon community relations, club work, social case work, recreation, forums, unusual experimentation, the housing, staff and administration of the seven-day church. This information will be sent in digested reports to church boards and will be available in answering letters of pastors who constantly write in for information and guidance.

A remarkable article in *Collier's* for November 21 by a popular writer who reports an interview with Dr. Tippy on the subject of the seven-day program of the modern church, is a striking illustration of the wide reach of the work of the Commission on the Church and Social Service.

CANADIAN CHURCHES ASK COOPERATION

Drs. Samuel Zane Batten and Worth M. Tippy represented the Commission at the Canadian meeting of the World Brotherhood Federation in Toronto, October 9-10, each giving addresses and participating as representatives of the United States in the reception to Hon. David Lloyd George by the Brotherhood. Dr. Tippy met the Canadian church social workers at luncheon and discussed with them the development of a continental program of social work by the churches. He was requested to organize a series of industrial conferences in Ontario along the lines of the American conferences.

RESEARCH ON PROHIBITION

Several months ago the Research Department began an investigation of the present status of prohibition, including a survey of the problem of the enforcement of the prohibition law. A preliminary report, dealing with certain phases of the question, especially the extent of violation of law, was made to the

Citizenship Conference in Washington. This tentative statement is published in full in *Christian Work* for November 3.

NATIONAL CONGREGATIONAL COUNCIL MEETS

The biennial meeting of the National Council of Congregational Churches met in Springfield, Mass., October 16-23. It elected as its moderator Rev. Rockwell Harmon Potter, of Hartford, Conn., one of the most loyal supporters of the Federation movement and a former president both of the Hartford Council of Churches and the Connecticut State Council of Churches.

Unusual attention was given to the cooperation of the Congregational Churches in the work of the Federal Council of the Churches. The following significant action was taken:

RESOLVED, that the National Council of Congregational Churches hereby definitely affirms its constituent membership in the Federal Council of Churches of Christ in America, and, as a tangible and practical expression of this membership, authorizes the Commission on Missions to contribute to said Federal Council such amounts as it deems wise from the miscellaneous item of the apportionment, and further directs that a report from the Federal Council be a part of the program at each of our biennial meetings, and further that the Congregational representatives on the Federal Council be charged with the responsibility for arranging, in co-operation with the program committee, for such report or other presentation of the work of the Federal Council.

Concerning the meeting at Springfield, Rev. Elias B. Sanford, the venerable honorary secretary of the Federal Council, writes in the *Congregationalist*, as follows:

"It was indeed a great Council, wise and forward-looking in all its deliverances. Naturally I rejoice with a fatherly interest and pride in the action taken regarding the Federal Council of Churches. No longer can it be considered an outside agency but an organic part of our fellowship, life and responsibility.

"The resolutions adopted, touching matters of common interest to all the churches, illustrated the unity that lies at the heart of our American Protestant church life."

A Valid Christianity for Today

By GOVERNOR WILLIAM E. SWEET of Colorado

(Part of an address delivered before the World Alliance for International Friendship Through the Churches, November 14th.)

IT was Victor Hugo who said: "There is one thing stronger than armies and that is an idea whose time has come." The world has just witnessed the titanic strength of nations locked in the grip of war. As we see these nations still regarding one another with hostility, we are led to question whether there is any force in the world stronger than hate. And yet those of us who believe in the adjustment of all differences through peaceful methods, know there is a force stronger than war and we must do our utmost to make the world realize that the time for this idea has come.

We may or may not favor America's entering the Permanent Court for International Justice; we may be for or against the outlawry of war, but friends, we cannot advocate isolation. We did not favor isolation in 1917 and we should not favor it now. Isolation is impossible because of America's power, strength and vast wealth. We are doing business throughout the entire world, our branch agencies, manufacturing houses and banks are to be found everywhere, and how absurd it is for us to say that what goes on in Europe does not concern us. In this assembly it is unnecessary to say that the cry "America First," is utterly at variance with the Christian ideal. There was a time in the history of the Christian Church when we felt no obligation to the non-Christian world but now the dominant note in the 20th century program of Christianity is foreign missions. Our belief in the fatherhood of God and the brotherhood of man makes it obligatory upon the Christian Church to regard the world as one family of nations.

It is a notable fact that leading statesmen and publicists of all nations have united since the World War in declaring that the philosophy of life proclaimed by Jesus Christ is the only solution for the turmoil, jealousy and hatred from which the world suffers. This is the universal verdict of Christian and non-Christian alike. Is not the church therefore summoned "to reconsider its own Gospel and to interpret for our time the way of life involved in Christian discipleship" as applied to international relations? The church, Protestant and Roman Catholic, is the only institution in society whose sole task it is to study and interpret to the world the spirit and ideals of Jesus Christ. For this cause the church was founded. If it ceases to proclaim service and

sacrifice as the laws of God's kingdom and love as the basis of national, as well as individual, salvation, the influence of the church upon civilization will become negligible and some other agency will take the place of the church in the task of redeeming civilization.

What a splendid spirit the church showed and what effective work it accomplished at the time of the Armament Reduction Conference! You will remember how the public was stirred by the broadsides issued by the church and by the sermons of our ministers. Undoubtedly the strong public opinion thus aroused made our officials more vigorous and bold in their advocacy of the purpose of the Conference. The power of the church is again evidenced in the ending of the twelve-hour day in the steel industry. The head of the steel business in this country repeatedly said that the eight-hour day could not and would not be installed in his corporation. Undismayed, the Federal Council of Churches conducted investigations, publishing their findings to the world. The daily press very generally took the side of the church and President Harding succeeded in having the long day abolished.

A valid Christianity for today would seek to abolish war because, aside from the other horrors of war, hate is the logical outcome and inevitable fruit of war. Were we not fed up on hate during the war? He who hated most was supposed to exhibit the highest form of patriotism and the pulpit vied with the press in seeing which could be the most effective in creating a propaganda of hate.

A valid Christianity for today would go forward confident in the belief that Christianity was practicable and that it was possible to make the teachings of Jesus dominant in the world.

Mobilizing for Peace

By REV. WILLIAM P. MERRILL,
*Chairman of the World Alliance for International Friendship
through the Churches*

WHAT can each of us individually do to help mobilize for peace?
The first thing you and I and everyone can do is to *know and make known the facts about war.*

Nothing should stop us in this work. One grave danger threatening mankind is that a new generation will come up, trained and accustomed to look back on this war, as men have always looked back on war from a distance, as a glorious and wonderful affair. We must not let the sense of the hideous gruesomeness of the horrible business of fighting fade out. We ought to read, and pass on, and keep in circulation, such books as Will Irwin and Philip Gibbs and others have been writing. Strong influences are at work to suppress or set aside such discussions of the nature of war; they tell us we must not tell these facts, or we can get no men to enlist in our army and navy. Well, if men can be got into our army and navy only by misrepresenting war and what it means, it is too high a price to pay. Tell the truth, the whole truth, about the savage, beastly, devilish conditions of modern war. To do less is to play false to the cause of peace.

A second part of the pursuit of peace for every one of us is in *bearing untiring witness against the ever-recurring falsehood that "war is inevitable,"* that man is by nature a fighting animal, and that therefore peace is an idle dream.

Twice during the past week that false doctrine has thrust itself into prominence. In a French town a monument had been erected to the men who died in the Great War. On it were the words, "Guerre à la Guerre," French equivalent of our slogan, "a war to end war." The inscription was ordered removed, as un-

patriotic. A distinguished British jurist gave a rectorial address at a Scotch university, in which he called war inevitable, repeated the statement that "man is a fighting animal," and declared that self-interest and not idealism should guide nations.

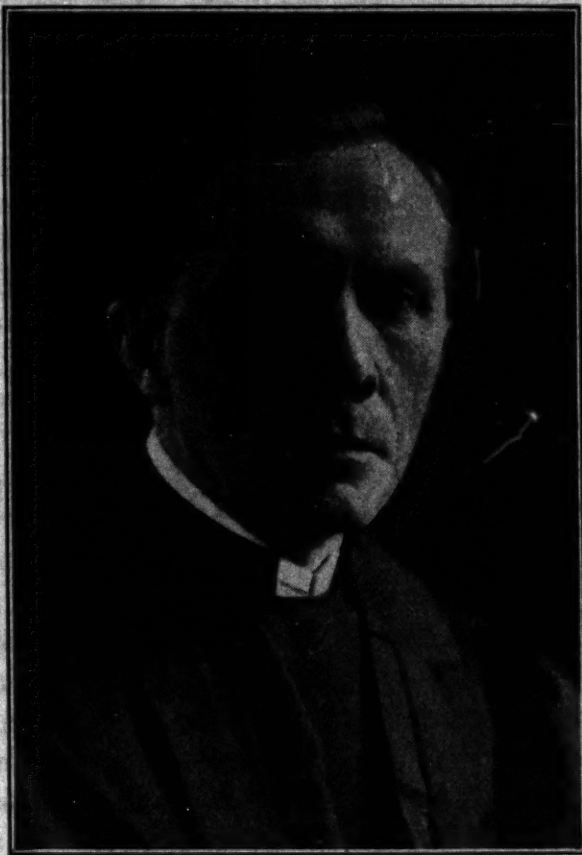
We abhor and reject such statements as unworthy of men who believe in God. The fact that man is a fighting animal no more means that he will always fight than the fact that he is an ignorant animal means that he will always remain ignorant, or the fact that he has powerful impulses and appetites means that he will always be drunken and gluttonous and unchaste. In the name of God, and of Jesus Christ, why are we here if not to overcome the lower nature and bring it into captivity, to the obedience of Christ?

The third way in which we can join in the pursuit

of peace is in helping to *remove the causes of war.*

We have been too ready to think it enough to inveigh against war. That we must do;—but that is not enough. Men and nations fight not because they want to fight, but because war has in the particular case become unavoidable, through the outworking of certain causes. No one who was in Britain in early August of 1914 can doubt that that nation went into the war with a heavy heart, and against its will. The causes lay far back; they always do. To pursue peace is to get back to those causes and remove them.

War is like disease. It does some good to warn against dread diseases, and keep people



WILLIAM P. MERRILL

awake to the danger of them. But to eradicate disease, find the causes and deal with *them* rather than with the symptoms. This is the fault I find with the pacifist. Many are belaboring him, most of them because they say he goes too far. I find fault with him in that he does not go far enough. He talks of war as if it were an isolated thing, something you could deal with "in itself," the simple remedy being to abstain from it. There is value in such a crusade. But it is too much like saying, in the presence of a plague, "This plague is horrible, ghastly. Have nothing to do with it." The only way to deal with this disease of war is to get back to the causes and eliminate them.

Study about them; become intelligent; come to see the intimate connection between war and economic conditions; estimate the effect of race feeling, and overwrought nationalism, and other causes, on the bringing about of war. Encourage the agencies that make for better understanding of the underlying causes of war.

That is one of the open ways for the pursuit of peace.

The fourth clear way of participating in the pursuit of peace is through *urging the taking of such practical steps as are immediately possible.*

Here is where we have failed. There is no use in reviving old controversies. It is possible that those were right who kept America out of the League of Nations. But those were wrong who merely kept us *out* of that, and offered nothing else for us to be *in*! There are steps which ought to be taken now. One of them is the World Court. No good argument has been urged against American participation in it. Yet the matter hangs fire; there is no prospect of decisive action. Every American Christian ought to look into that matter. If he believes that our country ought to participate in the World Court, he should use every ounce of influence he possesses to get the Government to take the necessary steps. Here is something more tangible than a dream, something to be *pursued*, until we have it.

How Local Cooperation Enlarges Christian Service

RICHMOND, VA., is the latest city to organize a Council of Churches for co-operative tasks. Dr. Guild has given much time to assisting the local churches in their plans.

PREACHING AND PRACTICING THE GOSPEL MORE EFFECTIVELY

For the year 1922-1923 the Chicago Church Federation set as a goal the addition of 40,000 new members to the Churches of the city. 40,394 were received. Equally remarkable has been the work along social lines. Chief Justice McKinley declared: "Such success as has attended the effort to bring about a cleanup in the commercialized vice situation in Chicago is in a large measure due to the strong support of the Church Federation and by the pastors of the affiliated churches in arousing public sentiment."

THE GOSPEL IN INDUSTRY

The Detroit Council of Churches held a conference on "Christianity and Industry" on November 27, with a meeting for ministers in

the morning, a meeting for business men at noon, and a mass meeting in the evening. The speakers were Prof. Earl Dean Howard, who is in charge of labor relations for Hart, Schaffner and Marx, Mr. Eugene Brock, former secretary of the International Machinists, and Dr. Sherwood Eddy.

HOW THEY DO IT IN OHIO

In the State of Ohio twenty-three county councils of Churches have been organized during the past twelve months, making a total of forty-five. There are more city councils of Churches than in any other State. The State Council of Churches affords a vital agency for State-wide solidarity of these growing co-operative forces.

DEALING WITH DELINQUENTS

The Pittsburg, Pa., Council of Churches is carrying on a survey of Crime and its Treatment in Pittsburgh. It is hoped that the survey will furnish a basis for more effective service on the part of the moral and religious forces.

The Secularization of Public Education

By PROF. LUTHER A. WEIGLE

(An abbreviated and condensed section of a chapter on this subject in the new volume, "The Teaching Work of the Church," the final report of the Committee on the War and the Religious Outlook. The report is a notable discussion of the whole area of religious education in local church, college and theological seminary, made by a group of thoughtful students of the field.)

THE reasons for the almost complete elimination of religious teaching and religious worship from the public schools are to be found in considerations that reach far back into our history. In the early history of this country, especially during the colonial period, the aims of education were conceived generally in religious terms, and the curriculum of the schools was largely religious in character.

Gradually, however, the emphasis in public education has shifted from religious to civic, social, and industrial aims; and the development of the public school system has involved the almost complete elimination from these schools of religious worship and religious teaching. "The secularization of American education," this has come to be called. The phrase must be taken objectively; it does not mean that there has been a purposed movement to render the schools godless, or that the American people have become indifferent or hostile to religion. Strange as it may seem, this secularization has been incidental rather than purposed, a sort of by-product of the slow, combined logic of principles, events, and human nature in the years since the colonies united themselves into a nation.

Five factors chiefly have combined to bring about this secularization. The first two of these factors are principles fundamental to American life, never, we may hope, to be surrendered:

(a) The principle of religious freedom.

The bearing of this principle upon the life of the public schools is obvious. The State must not, through its schools, force upon the children of any citizen doctrines and practices which are not in accord with his religious beliefs and his desire concerning the religious education of his children.

(b) The principle of public education for citizenship in a democracy.

The welfare of a republic, as of no other

form of government, is dependent upon the education of its citizens. Here is a motive for public education indigenous to the life of the State itself. It is easy to understand how, in the struggle to establish systems of free public schools, a struggle which continued throughout more than the first half-century of our national existence, this political motive came wholly to overshadow the religious motive. . . . It is the business of the American States, through their public schools, to perpetuate and to further the ideals of American life. But are the public schools of America fully perpetuating America's ideals when they ignore or slight religion?

The other three factors are matters of fact, trends of circumstance and event:

(c) The religious heterogeneity of the population.

The Westminster Catechism could be taught in the public schools of a New England town in the eighteenth century because everybody in the town believed the doctrines of that Catechism. But it would be hard now to find any town in New England, the inhabitants of which would readily agree on a common body of religious doctrine, or even of religious practice, to be taught in their schools. The public schools of this country have been at the mercy of minorities. When a group or individual has chosen to object, on what are averred to be conscientious grounds, to any religious feature of the program or curriculum of the schools, that feature has usually been dropped, and nothing else of a religious sort has taken its place. The result is our present situation, with the public schools almost completely stripped of religious elements. This has been done in the name of religion. It is the work of religious people—or, at least, of religious partisans. Avowed infidels or secularists have had little to do with it. Foreign immigration was a large factor in bringing it about, and the Roman Catholic Church is responsible for much of it. But the process had begun long before the flood of immigration set in or the Catholic

Church in this country was strong enough to raise much protest.

(d) Movements toward the centralization and standardization of education.

In various ways the unit of school administration has widened from the single district to the town, the county, or the State. It has thus become necessary to take into consideration the rights, practices, opinions, and desires of larger bodies of people. These movements toward centralization have, on the whole, done much to raise the standards of the schools; and there is more yet to be accomplished along these lines. Yet they have undoubtedly contributed to the secularizing of the schools. Whereas the single district may be comparatively homogeneous, the larger unit is heterogeneous. If left to itself, the single district might well have its school teach the common religious beliefs of its citizens; but when that district becomes part of a county or State organization which sets certain standards, without including such religious instruction, the tendency is to neglect or minimize it.

(e) The growth of knowledge and the development of the sciences and arts. The curricula of our schools are now overcrowded with new subjects and new materials, so that teachers are hard pressed to find time for them all. Undoubtedly, the influx of new knowledge has had much to do, at least since the middle of the nineteenth century, with the dropping out of religion and religious material from the schools. This has not necessarily involved any despite of religion; it has taken place simply because room had to be given to the new interests which the years have kept bringing in such abundance, and because it was felt that we could rely for the teaching of religion upon home and Church and Sunday School.

THE DANGER OF THE PRESENT EDUCATIONAL SITUATION

Even if the Churches of America could overnight acquire a new conscience with respect to their educational responsibility, an adequate corps of competent teachers, and a completely elaborated curriculum for the teaching of religion; and if they could at the same time miraculously get into touch with the millions of children and young people whom they are at present failing to reach, the problem of religious education in this country would not be solved. The truth is that *the secularization of public education in America has issued in a situation fraught with danger.* The situation

is such as to imperil, in time, the future of religion among our people, and, with religion, the future of the nation itself.

This is for two reasons. First, because children will inevitably sense the discrepancy between the elaborate provision which we make, through the public schools, for their education in everything else than religion, and the poverty of the provision which we make for their education in religion. Will not our children, if this situation continues, come to regard religion as not very important after all, since it is the one thing which we seem not to value enough to give it a place in the very elaborate provision which we make through the public schools for their education?

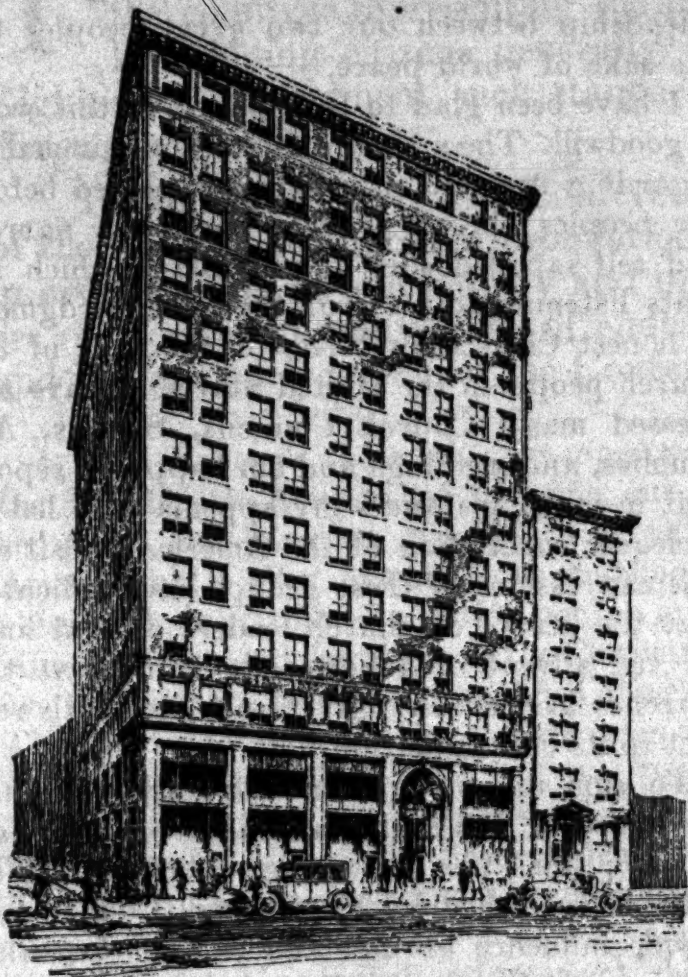
A second reason why the present situation is fraught with peril is because a system of public education that gives no place to religion is not in reality neutral, but exerts an influence, unintentional though it may be, *against* religion. For the State not to include in its educational program a definite recognition of the place and value of religion in human life is to convey to children, with all of the prestige and authority of the school maintained by the State, the suggestion that religion has no real place and value. We may resist the negative power of that suggestion by the positively religious influence of home and Church. But why should the State make it so difficult? Is it possible for home and Church to win out finally in such a conflict of educational influences? And why need there be this conflict?

As the public schools enlarge their scope, the negative suggestion involved in their omission of religion becomes stronger. When the public schools concerned themselves with but a fraction of life, as they did fifty years ago—when they did little more than drill children in the three R's and transmit to them a meager, conventional heritage of book-knowledge—when much, often the larger part, of education was gotten outside of the schools, it was of little consequence that the interests of religion were not provided for in their program. *But now, when the schools are taking on the dimensions of life itself, it is of vital importance that the transcript and epitome of life which they furnish shall be true, rightly proportioned, and inclusive of all its fundamental values and interests.* The omission of religion from the public schools of today conveys a condemnatory suggestion to the minds of children that was quite impossible a generation ago.

(Continued on page 31)

A Memorial to Leader in Christian Unity Movement

A UNIQUE event in the history of Protestantism in this country was the dedication the last week in October of the Schaff Building, Philadelphia. The building was



THE SCHAFF BUILDING

erected under the auspices of the Philip Schaff Memorial Committee representing more than 100 ministers and men of affairs in this country and abroad and from various denominations, in cooperation with the Publication and Sunday School Board of the Reformed Church.

Among the speakers at the dedicatory services were Dr. Henry Sloane Coffin, Chairman of the Committee, Dr. Rufus W. Miller, Secretary of the Committee, Dr. David Schley Schaff, Pittsburgh, son of Dr. Philip Schaff, Dr. J. C. Leonard, President General Synod, Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches, Dr. William Mann Irvine, Headmaster of Mercersburg Academy.

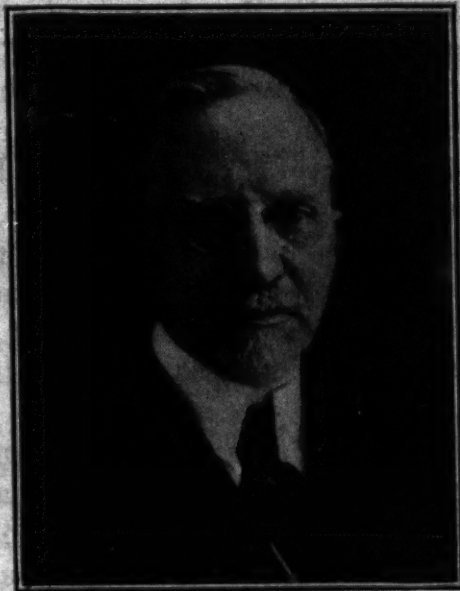
The Schaff Building has the unique distinction of being the first building erected with a view of making it an interchurch office building and it now houses more than fifteen denomina-

tional and interdenominational agencies including the Philadelphia Federation of Churches, Lord's Day Alliance of Pennsylvania, Philadelphia Sabbath Association, Pennsylvania Anti-Saloon League, The Presbyterian Magazine of the Presbyterian Church U. S. A., Boards of the United Presbyterian Church, Boards and agencies of the Reformed Church, Philadelphia Christian Endeavor Union, Brotherhood of Andrew & Philip, etc.

A large auditorium is located on the first floor with four memorial windows symbolizing Dr. Schaff's special interests. The first is devoted to Christian Unity: one is in honor of American Bible Revision Committee, of which Dr. Schaff was the organizer and president; another symbolizes Christian Education and the fourth, religious education for the young.

The building is named in honor of Dr. Philip Schaff who became an outstanding figure of American Protestantism during the last generation and whose eminent service as Church historian and as prophet and pioneer of Christian Unity has been recognized by the Christian world generally. He was the leading figure in the American branch of the World's Evangelical Alliance out of which grew the Federal Council of the Churches.

To Dr. Rufus W. Miller, for his untiring efforts to consummate the plan for this memorial building, not only the Reformed Church but the whole of American Protestantism owes a debt of grateful appreciation. As Dr. Coffin aptly said at the dedicatory services, the building, while a memorial to one man is at the same time a monument to another. That other man, Dr. Miller, is one in whom the ideals of Dr. Schaff live anew. In no way is this more manifest than in his devoted and loyal support of the Federal Council from its very beginning.



RUFUS W. MILLER

Impressions of the Far Parts of the World

By WILLIAM C. ALLEN, of Philadelphia

WHEREVER I addressed Christian groups on my recent trip around the world I carried a message of Christian greeting from the Federal Council, through its Commission on International Justice and Goodwill. This message was most favorably received. Very often the presiding officers were instructed to send replies to the Federal Council expressing their sense of the value of its work and of our fraternal oneness in Christ.

In Japan I discovered much relief among Christian people, eminent statesmen and financiers with whom I was brought into contact, because of the conclusions arrived at by the Washington Conference. . . . But throughout the Far East the increase of population within narrow limits, the vast areas of uninhabited portions of the world held by governments of European stock who refuse the yellow races the privilege of settling therein, the encroachments of the white race during the past few decades on the political and geographical rights of the yellow peoples, is leading to a spirit of resentment.

I was at Bandoeng, Java, at the time of the yearly conference of the Dutch Reformed Churches for all the great Dutch East Indies and the sympathy expressed with my address and the peace work of the Federal Council cannot be forgotten. Occasionally in Java, as in other countries, the meetings I held were the first times in which different denominations waived their conservative attitude toward each other and met together. There were in Java numerous desires expressed to get into closer touch with the American churches and to receive the *FEDERAL COUNCIL BULLETIN*. . . .

The South African churches, with the exception of an anxious leadership, seem not particularly interested in peace. Internal strife and apprehension by most of the people that at any time, either because of civil war or on behalf of the Empire, they may be called upon to take up arms, does not make that country a fruitful field wherein to sow the seeds of internationalism.

The economic development of the United States is producing an unsatisfactory feeling toward us in portions of the British Empire. Indeed, I am sorry to say that it seems in many cases to create a feeling toward us somewhat

similar to that which I had observed toward Germany before 1914. This unfortunate situation must be reckoned with by organizations, which, like the Federal Council, are alive to the need of the maintenance of mutual regard and friendship between our two great peoples for the sake of world peace.

I have been glad to be engaged in this work of goodwill. The misinformation and inunendoes regarding America so constantly placed before the peoples abroad tend to develop a narrow and self-satisfied sort of patriotism which resents listening to facts or the acknowledgment of honest Christian motives on the part of the church people in the United States. I have addressed many Church Councils, Synods, Assemblies, and meetings and am happy to report that in many instances my appeals have led to a clearer conception of the American position. The expressions of these groups have indicated that the hearts of church leaders abroad long for the advent of a better day and that the churches are increasingly responsible with respect to its consummation.

To sum up, my general impression is that the cause of international friendship through church life is increasing abroad. The example furnished by the Federal Council has a wide influence abroad and is of more value than many of its supporters may realize.

"THE WINNING OF THE FAR EAST"

Last winter Dr. Sidney L. Gulick went as a messenger of the Federal Council carrying a Message of greetings and goodwill to the Churches of the Far East.

A volume with the above title is just coming from the press of George H. Doran Company, New York (\$1.35).

Dr. Gulick describes in brief and graphic form the religious, educational, industrial and political situations as he found them in China, the Philippine Islands, Korea and Japan. He studied these facts with much care because they constitute the conditions under which the missionary programs and the indigenous Christian movements are being carried on.

No pastor or Christian leader who wants to understand the Orient can afford to overlook this up-to-date volume.

F. M. C.

The Message of the Citizenship Conference to the American People

(The following is a part of an official declaration of the notable Conference held in Washington, October 13-15.)

THE Citizenship Conference, including 1,000 men and women from all parts of the country, representing the churches, social welfare organizations, and our law-abiding citizens generally, signalizes a new movement to secure for the Eighteenth Amendment such standards of enforcement as alone are worthy of the American nation. . . .

The deliberations of this Conference will have a permanent place in the history of the struggle for national prohibition in this country. . . . Its echoes will reverberate in every hamlet of our country and in the far reaches of our island possessions. Leaders of thought in many fields of endeavor have contributed to the rich store of fact and inspiration from which the Conference sends this message to the American people.

1. We challenge those who are opposed to the Eighteenth Amendment to come out into the open, and have the courage to repeal the Amendment if they can and the manhood to observe it until they can. Hip-pocket guardians of liberty and defenders of the Constitution are teaching the doctrine of qualified allegiance. The man who upholds the Constitution must uphold the whole of it.

2. The Volstead Act must never be amended by its enemies. That way lies nullification. If it is ever to be amended, the amending must be done by its friends, not its foes. It must be amended not to prevent enforcement, but to perfect enforcement after a reasonable trial has demonstrated the way.

3. The time has arrived when the American people should see to it that only those are elected to public office who, in the words of Lincoln, will neither violate in the slightest particular the laws of the land, nor tolerate their violation by others. The state or federal official who does not respect the sanctity of his oath to support the federal Constitution should resign his office and give place to one who will neither violate his oath nor betray the confidence of the people. Too often members of Congress and of State Legislatures are violating the laws that they themselves have made. They should be retired to private life. Law-makers should not be law-breakers.

4. We emphasize the grave responsibility which rests upon the courts to compel obedience on the part of those who by open violation are bringing the administration of justice into disrepute. There is increasing evidence that after

three years the judges are beginning to realize that the imposition of fines, which amount to nothing more than a small license tax on the vast profits of the illegal liquor traffic, is ineffectual to stop the criminal. We commend those judges who are promoting efficient enforcement of the Eighteenth Amendment by imposing jail sentences, and who, in injunction proceedings, are depriving offenders of the use of their property for saloons and other unlawful purposes. . . .

We urge upon the federal and state judges the need of more stringent action on the part of the courts to prevent the law's delays, and of extreme penalties for the persistent offenders to compel the law-breaker to cease his lawlessness and arouse in the cynical and indifferent a new respect for law.

5. When the press of the country carried a report, although incorrect, that an incoming ocean liner had been blocked by the rum fleet in entering New York Harbor, it shocked the moral sense and wounded the pride of the American people. They are impatient at the disgrace which attends the successful operations of the rum runners. They will not believe that the most powerful nation in the world is impotent to prevent the landing of illicit liquor on American soil.

In this juncture we look with confidence to the President of the United States. We ask him to place every available craft and every available agency which may lawfully be used for the purpose, to police our shores. We assure him of our support in using every power at his command to compel respect for the con-

stituted authority. An expectant nation looks to him to assert and maintain the majesty of the law.

6. The Eighteenth Amendment places equal responsibility for law enforcement on state and nation. We demand that every Governor of every state shall fully cooperate with the President in securing the enforcement of the Eighteenth Amendment and the Volstead Act. The states with many times the number of officers that the federal government has at its command, should face the responsibility of doing their share in this vital law enforcement work. With only 1,522 federal agents, and over 250,000 state and local agents, it is manifest that the citizens of the states must hold to greater responsibility their own officers.

7. Realizing the powerful influence of the press, and its vast opportunity through its editors, artists and reporters to mould public opinion, we earnestly ask that it will not permit

its news columns, its editorial pages, or its cartoons and illustrations to be used to promote disrespect for law or to hold up to ridicule and contempt our Constitution and our laws.

8. A democracy has been truly defined as "government by public opinion." On the people of this country rests the ultimate responsibility for law enforcement. Public officials can go only so far as we will go with them.

Our final appeal is to the people. Our homes, our schools, and our universities must instil a respect for law into the hearts and minds of the youth of today who are to be the citizens of tomorrow. Our churches must preach the gospel of loyalty. Every liberty-loving, law-abiding citizen must stand up and be counted. When the supremacy of law is challenged, silence is acquiescence. Propaganda must be answered by truth. Complacency must give place to a militant spirit which shall awaken the conscience of the country. . . .

NEW BOOKLET ON CHAPLAIN'S WORK

A thirty-six page pamphlet entitled "Progress in Spiritual Service for Soldiers and Sailors" has just been issued by the General Committee on Army and Navy Chaplains. It is a remarkable interpretation of definite achievements already secured by the Federal Council's Committee, of problems confronting the churches in the further development of the chaplain's ministry, and of the steps that need to be taken in strengthening their work. The pamphlet can be had upon request from the Federal Council. No one can read it without feeling that the efforts which have been made through the Council to support the chaplains in a ministry of unusual difficulty merit the most grateful recognition.

REPORT ON RELIGIOUS WORK IN CAMPS

Rev. Charles S. Macfarland (Reserve Chaplain), for the General Committee on Army and Navy Chaplains, has recently made a report to the Commanding General of the Second Corps Area, concerning a visitation last summer to the Citizens' Military Training Camps, with special reference to the service of the chaplains. The report embodies constructive recommendations concerning the development of religious work in the army. Special attention is also given to the character of the "Studies in Citizenship" which was used as the basis of instruction in the training camps. The report says:

"I note what seem to be three serious omissions in the document; first, there is no treatment whatever of the matter of relations between nations and the mutual duties of nations towards each other and towards civilization in general. In the second place, there seems to be no adequate discussion of the nature of war itself or any clear distinction between aggressive war, war for defense and war for the securing of justice when all other means have failed; and third, no discussion of those reasonable institutions intended to prevent war and the importance of national defense and of national force in relation to such institutions."

MR. HOLMES HONORED

"He is one of the really great men that I have known, and quite the most human." Thus Dr. John Kelman, pastor of the Fifth Avenue Presbyterian Church, New York, characterized Mr. Harry N. Holmes at a dinner at the Union League Club, New York, on November 8.

The dinner was given by Mr. James N. Jarvie, Mr. James H. Post and Mr. James C. Penney as an occasion for welcoming Mr. Holmes to his secretaryship in the Federal Council. The toastmaster of the dinner was Mr. Fred B. Smith, chairman of the Commission on Councils of Churches. A unique testimony of personal affection and esteem for Mr. Holmes was manifested by a large number of distinguished speakers.

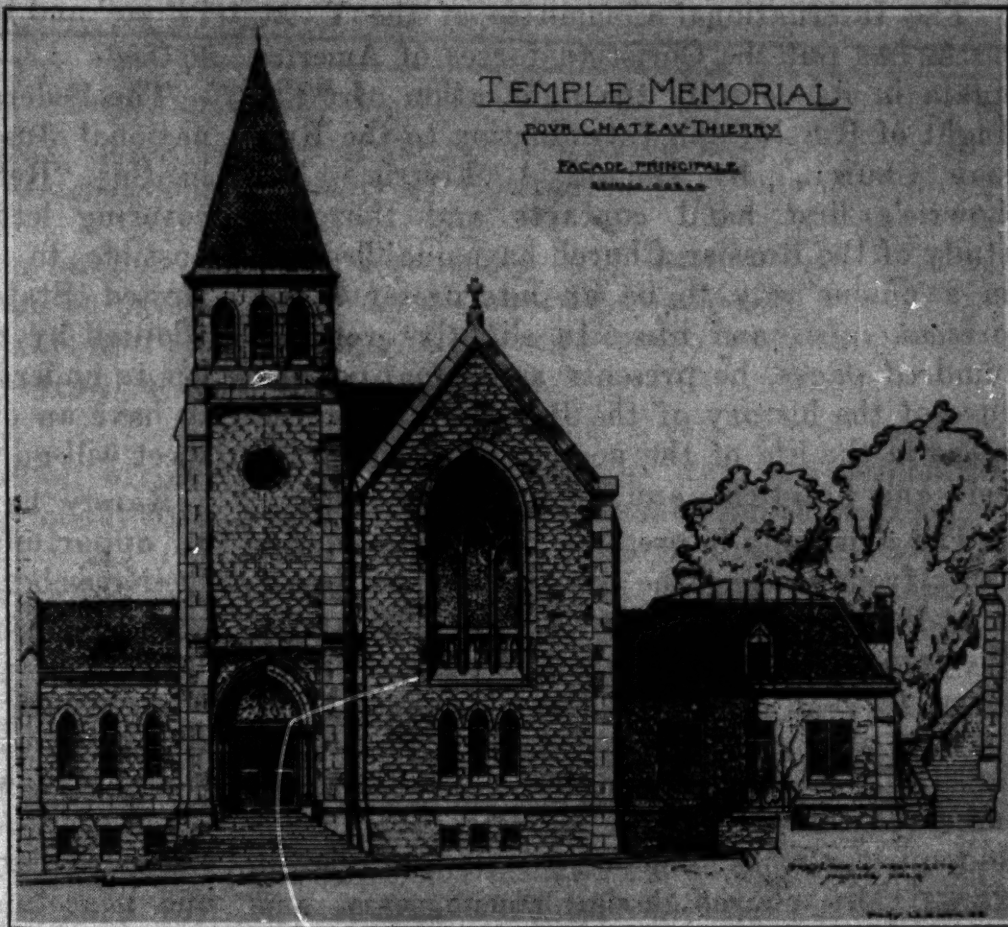
Christian Unity at Chateau Thierry

AN interesting feature of the reconstruction program in France has been brought into prominence by the visit to the United States of M. Gabriel Vernier, pastor of the French Reformed Church in Chateau Thierry. During the battle between the American and German armies for the possession of that city, the old French church was destroyed. When after the armistice a general plan of aid in rebuilding destroyed churches in the devastated regions was developed by the Federal Council, the entire responsibility for providing a new church and parsonage for this parish was undertaken by the Reformed Church in the United States. The total amount required was \$50,000, and the last payment of \$15,000 has just been made. The parsonage has already been completed and the church will soon be ready for services. The site of the new church is on the main square of the city close to the City Hall, and church and spire stand out effectively against the abrupt hill upon which the ancient chateau used to stand and which during the American attack served as the headquarters for German machine guns that by their fire raked the city streets.

At Chateau Thierry there is a fine cooperation between the Reformed Church of France and the Methodist Episcopal Church, the former caring for the distinctive church work, while the latter, at the Methodist Memorial, maintains an admirably organized civic and social center.

Pastor Vernier was recently in the United States as representative of the French Protestant Federation of Churches and during his stay in New York was received by the Federal Council.

Mr. William Sloan Coffin, Chairman of the Federal Council's Commission on Relations with France and Belgium, has just written a splendid summary of what has been done through American help to assist the evangelical forces of France.



FIERY CROSS OR TRUE CROSS?

The following excerpts from a recent sermon by Rev. E. L. Powell, the distinguished pastor of the First Christian Church, Louisville, Ky., deserve careful pondering. They set forth clearly the general attitude expressed some time ago by the Administrative Committee of the Federal Council.

"The cross of Jesus Christ stands for reconciliation. Its great word is brotherhood among the nations. What does Paul say? 'This cross breaks down the middle wall of partition between Jew and Gentile and they become one in Jesus Christ.' I do not know that this organization, the Klan, is purposely set to oppose the Catholic Church. I do not know that it is purposely set to antagonize the Negro. I do not know that it is purposely set to fight the Jewish people. The general impression is that so far as specific ends and objectives are concerned, that triangle of activities represents the Klan. You do not intend to do it, but you do it. The spirit of the Klan is one of exploitation of religious prejudices and race prejudices and hatreds manifested in many, many ways which all its good deeds cannot counterbalance."

INTERPRETING RUSSIAN CHRISTIANITY TO AMERICA

The International Committee of the Y. M. C. A. has put the Christian forces of America again in its debt by the publication of "The Light of Russia: an Introduction to the Russian Church," by Donald A. Lowrie. Mr. Lowrie's first hand contacts and thorough study of the Russian Church have qualified him in a unique way to be an interpreter of its present spirit and life. In slightly over two hundred pages, he presents a fascinating picture of the history of the Russian Church, its place in the life of the people, its services, beliefs and practices, and its present status.

The dominant impression which one carries away from reading the book is that of agreement with Mr. Lowrie's conclusion: "Whatever Western Christianity gives to Russia must be given *through* the Orthodox Church and not in any sort of opposition to or competition with it." Especially notable is Mr. Lowrie's interpretation of the democratic, liberalizing and spiritualizing influences which have been at work in the church during recent years, and which found remarkable expression in the General Council that elected Patriarch Tikhon as the head of the Church in 1917.

Another contribution to a better understanding of the Russian Church has been made by the International Committee in bringing out an English edition of the "Service Book of the Holy Orthodox-Catholic Apostolic Church" (Association Press, 1922). The compilations and translations have been made by Isabel Florence Hapgood, with an indorsement by Patriarch Tikhon.

THE CHURCHES AND MR. BOK'S PEACE REFERENDUM

The entire nation is becoming interested in Mr. Bok's ingenious and generous plans for promoting the education of the American people on the problem of peace. That 22,164 individuals submitted "plans" in competition for the \$100,000 prize is evidence enough.

The "Winning Plan" will be announced early in January. Arrangements are now being completed for a nation-wide "Referendum." Every American citizen is entitled to vote. Efforts

are being made through the cooperating national organizations, of which the Federal Council of the Churches is one, to get the "Plan" and the voting coupons to every eligible person.

The Federal Council's Commission on International Justice and Goodwill will cooperate in this "Referendum." The "Plan" with a covering letter will be sent as promptly as possible to every Protestant pastor in the United States, suggesting that methods be adopted by the church for helping each member to understand the nature of the "Plan" and to have an opportunity for a vote. A voting sheet will go with the letter.

Rarely have the churches had so splendid an opportunity to promote the education of their members in questions of world peace—on the causes, costs and cure of war. It has become obvious that war as a method for settling international disputes is utterly pagan, uncivilized, anti-Christian. But it is equally obvious that war will be abolished only when whole peoples have the "will to peace" and insist on creating and supporting constructive and peaceful means for maintaining national security and justice and settling international disputes.

Let every church cooperate in the Popular Peace Referendum.

S. I. G.

ANOTHER PRIZE FOR PEACE-PLAN

The conviction that lasting peace will come only through education "calculated to promote friendliness among the nations" has prompted a gentleman who wishes his name withheld to present to the World Federation of Education Associations twenty-five thousand dollars (\$25,000) "to be used as an award for the best plan which will bring to the world the greatest security from war." Those interested in entering the contest can obtain full information by writing directly to the headquarters of the Federation at Augusta, Maine. The plan must not exceed twenty-five hundred words, with permission for as many more to be used "in argument or qualifying statements." Manuscripts must be submitted by July 1, 1924.

How America Could Help Solve the European Tangle

By FRED I. KENT,

Vice-President, Bankers Trust Co.; Chairman of the Committee on Economic Restoration, International Chamber of Commerce

(As one of the outstanding authorities on the economic side of international issues, Mr. Kent was invited to address the Federal Council's Commission in International Justice and Goodwill on November 26. The following presents a part of his most informing address.)

WHAT can and should the people of the United States do to bring about the return of Peace in Europe?

Our duty in this connection is two-fold—that to ourselves and that to humanity, and it is the same duty that confronts every nation. Duty to oneself does not carry with it selfishness in the sense of wishing to obtain something for ourselves at the expense of others, but rather the sense of the desire to obtain something for ourselves while benefiting others. For instance, it is good for America to be able to export its surplus production and in order to do so to the full extent of our ability to produce, it is necessary that the buying power of Europe be restored.

We are thoroughly justified in this country therefore in stating openly that we desire to help Europe accomplish the restoration of her buying power in order that we may sell to her in greater volume. It carries with it no wrongly selfish thought whatsoever, but represents a desire for cooperation of the highest type and it is clearly our duty to ourselves to do our part in this matter.

Fairness demands that the restoration of devastation be paid for by those who caused it. Honorable men in Germany admit this without question. If France should accept from Germany in settlement of Reparations a sum equivalent to that which she owes Great Britain and the United States, which she was forced to borrow to enable her to protect herself from further devastation, and if she used such sum to pay these Allied loans, she would still be left with her devastation to pay for, would she not?

If to the sum demanded from Germany to meet Reparations a further sum is added equivalent to the Interallied Indebtedness the total would be so great that, regardless of Germany's capacity to pay, the burden upon

her people measured by the best standards which we can apply would require such sacrifices in labor and through taxation that her people might become a menace to themselves and to the world. If the German people should accept such sacrifice and endeavor to work out the indebtedness, might it not be necessary, in order for Germany to succeed, for the rest of the world to give her a larger industrial position than it can well afford to give?

France will demand methods of payment of Reparations, which she believes will be within the capacity of Germany to meet, but she also demands that Germany shall pay her such amounts and at such times as France may be called upon by Great Britain and the United States to make payments on account of the Interallied loans, but with the understanding that any part of these loans that may be remitted to France will be remitted to Germany by France. We can now begin to see wherein it is necessary for the people of the United States to do a little thinking.

Aside from the Interallied loans France demands that Germany pay her 26 milliards of gold marks, which she claims represents a fair value for the restoration of the devastated districts. In addition to this Belgium demands 5 milliards of gold marks and Great Britain 14 milliards, which with the amounts that would have to be paid the other Allies would bring the total Reparations that Germany would have to pay to from 48 to 50 milliards of gold marks, or roundly \$12,500,000,000. This sum is exclusive of the demand of France that as she makes payments on her Interallied Indebtedness Germany must make equivalent payments to her. But there is included within this total in the 14 milliards that Great Britain demands of Germany a return of the funds which Great Britain must pay the United States.

As the Interallied indebtedness represents a principal part of the Reparations total under consideration and as there is a general belief that Great Britain would willingly consider remitting a large percentage of the debts due her, if the United States would do so as well, we seem to be very much in this Ruhr situation after all. Unless, therefore, we are willing to sit in with Great Britain and France and study this problem frankly and with full intent to do our part toward solving it, we cannot complain if conditions develop that are very much against our interests.

The problem of the Interallied indebtedness has two very strong sides and they cannot be set aside lightly from either standpoint. That the Interallied debts were undertaken in good faith is beyond question. That the good of the world requires that there be no repudiation is not subject to discussion. That they will be a heavy burden upon many nations and a drag upon trade and commerce if their full payment is demanded is undoubtedly true. If the creditor nations should consider their cancellation without using the force which lies within them to obtain better world conditions, it would be unfortunate.

But if the creditor nations in cooperation with the debtor nations can trade off that portion of the loans which could roundly be figured as having been spent for a common cause, say 60 or preferably 70 per cent., for agreements that would result in the re-establishment of peaceful and sound economic conditions in Europe, there would be such a sudden return of confidence in the world that trade and commerce might easily revive to such an extent that the monetary return would far exceed the total cancelled loans over a comparatively short period of time.

The question is—How can the United States enter into this situation without seemingly agreeing to the principle of cancellation before it can ascertain wherein the best interests lie?

Fortunately the way is open to us if we have the courage to accept it.

By act of Congress, a Debt Funding Commission has been created. This Commission, with its extraordinary ability, integrity and understanding, could safely be entrusted with any interests which the people of the United States might have at stake and could be relied upon to give a proper account of their stewardship. Under the Act creating the Commission,

Congress so limited their powers that they are impotent to carry out their duties except as they may make recommendations that may be accepted by Congress.

If this Commission had the power to send one of its members or a representative, or a subcommittee, to Europe to sit in at a conference with the British and French for the purpose of working out a plan that would enable the Reparations total to be demanded of Germany to include only Reparations, and not Interallied Debts, a series of agreements would undoubtedly be arranged which would re-establish peace and confidence throughout Europe.

The Debt Funding Commission being made up of honorable men who have accepted appointments on the Commission under the restrictions which Congress applied is not in position to negotiate for cancellation unless it is clearly the public desire that it do so. There is no doubt but that it is against the wishes of the people of the United States to consider cancellation of the Allied indebtedness unless by means of such cancellation, the causes for militarism in Europe and militarism itself shall be abolished and proper fundamental conditions shall be established that will allow the unrestricted development of trade and commerce.

If Congress were in session today, it would be the height of folly for it to demand that the Debt Funding Commission take up the question of the Allied indebtedness and arrange for its cancellation without considerations. On the other hand, if Congress could give the Debt Funding Commission full power to negotiate, including the power to arrange for cancellation, provided agreements are obtained in return that would re-establish peace in Europe, the Debt Funding Commission would be in a powerful and perfectly proper trading position and it is not conceivable that the interests of the United States would suffer at its hands.

Should the Debt Funding Commission through entry into the European negotiations in this manner succeed in bring about a prompt and satisfactory settlement, it would not mean that the people of the United States would be the losers to the full amount of any indebtedness that might be cancelled. On the contrary, it is conceivable that during the period of time that it would take for the Allied indebtedness to be paid, if it were paid, increased domestic and foreign trade profits could far exceed the amount of the cancelled debts.

Where Sleep the Brave

(Part of a report to the General Committee on Army and Navy Chaplains)

TO six American cemeteries on the soil of France the footsteps of Americans will turn from generation to generation as to a hallowed shrine.

Places so sacred to the American people deserves the best care that a grateful government can bestow. It is eminently right and fitting that American citizens should inquire what provision is being made for the beautifying of these acres that bear all the mortal part of those who died at their country's call.

To Bony Cemetery I went first of all, in company with Rev. Andre Monod, the secretary of the French Protestant Federation, who for years was a minister at San Quentin, only a few miles away.

The first sight is either charming or disappointing, according to what one had anticipated. If one expected to see a completed and perfected work, already bearing the appearance of the National Cemetery at Arlington, he must be prepared for a surprise. If, on the other hand, he took it for granted—as a reasonable man would—that a shell-torn battlefield would be transformed into a flowery and wooded greensward only after patient work, he would be gratified. What the cemetery is *becoming* would be a source of pride to any American. At present it is rather bare, but to describe it as “neglected” is a sheer caricature.

Around this “neglected” cemetery, the day when I was there, twenty-seven men were at work building a splendid stone wall. A drainage system was being installed. Both of these enterprises were but a little part of the program of beautifying, of which I saw all the plans and specifications in detail. They call for the expenditure of approximately \$100,000 on this one cemetery alone. The plans include the planting of thousands of trees and shrubs and ivy vines, every one of which is already located on a blue-print, for a handsome ornamental gate, for a commodious and artistic rest-house and reception-hall for guests. And this is not all. “Beneath the crosses, row on row,” a splendid top-soil is to be laid above the shell-churned clay and a rich turf grown.

“Why has not this been done sooner?” some one may ask.

Stop and think for a moment of what has already been done. At the close of the war the bodies which now lie here were scattered far and wide over Northern France, interred wherever they had fallen, in village church yards,

in improvised burying-grounds, anywhere. Some of them had never been buried at all and were identified only by the metal number that every soldier wore. The first task was to transfer these bodies to the six national cemeteries established in France. Since that time a more or less steady process of sending thousands of bodies home, at parents' requests, has been taking place. To have laid a top-soil and a turf during this period would have been short-sighted folly.

To survey carefully the situation at Bony was of special importance, both because it has been the subject of unwarranted criticism and also because it is off the beaten track and not often seen by the ordinary tourist. But we were not satisfied to visit but one of the American cemeteries. The next day, therefore, we went from Rheims to the Oise-Aisne Cemetery, near Suriniges, where lie 4,000 American dead, among them Joyce Kilmer, the youthful poet. Later we made a pilgrimage to the Aisne-Marne cemetery at Belleau Wood, not many miles from Chateau-Thierry. Here interments are still being made, as the sun-charred remains of some young marine of the Second Division is still found from time to time. Both at Suriniges and at Belleau Wood we found conditions similar to those at Bony, although at Belleau Wood the development is not so far advanced.

One need not trust to blue prints and diagrams for his knowledge of the lovely spots that these cemeteries will be. He may go to the American cemetery at Suresnes, only a few miles from Paris, where under simpler conditions, the task of making a beautiful resting place has already been completed.

One question, only, haunted us as we thought of these brave youth who gave life itself that war might be no more: “are we who remain playing our part so that these dead shall not have died in vain?”

S. M. C.

\$100 Prize for the Right Word on Prohibition

By D. KING

I BELIEVE the whole atmosphere about drinking can be changed—that lawless drinking can be made “bad form”—just by getting into universal use a word describing the present day drinker that will bite as does the word “scab”. In a strike, men are often held in line simply by fear of that word, and during the War men were driven into doing things by fear of being called “slacker.”

To drink today liquor made or obtained illegally is to aid in violating the Constitution of the United States—it is being a “bad citizen.” It is also being a “poor sport.” The rules of the game, duly adopted, prohibit it and when one continues to live in the United States and drink this liquor, he is not “playing the game.” And the judges of the American Bar Association have unanimously issued “A Warning to

the American People” against those who “for the gratification of their appetites, disobey and scoff at this Law.”

Now what is that word which expresses the idea of “bad citizen”, or “poor sport”, or “lawless drinker”, or “menace”, or “scoffer”, or whatnot, with the biting power of “scab” or “slacker”?

I offer \$100 in gold for the best suggestion. Mr. Arthur J. Davis, Regional Superintendent of the Anti-Saloon League of America, and Rev. E. Tallmadge Root, Secretary of the Massachusetts Federation of Churches, will act with me as judges.

The \$100 Gold Contest closes Tuesday, January 1, 1924. You may send any number of suggestions—Just address D. King, Granite Trust Company, Quincy, Mass.

NEAR EAST RELIEF EMPHASIZES GOLDEN RULE INTERNATIONALLY

The Near East Relief is popularizing the much needed idea of the Golden Rule in our international life, as a means of developing the needed imagination as to how the other half lives. It called upon the people of America on December 2 to have upon their own tables the simple and meagre fare which is furnished every day to the orphans of the Near East. Widespread interest was awakened and people prominent in the Government as well as in the churches declared their intention of following the suggestion.

Leaders in the Near East Relief and in the churches believe that this emphasis upon simple living and sacrifice for the sake of others will be a stimulus to philanthropy for all causes. So far as Near East Relief itself is concerned, there is an insistent need for generous giving. During the past year its resources have been strained to the breaking point by three unforeseen emergencies—the Smyrna disaster with the consequent necessity of providing for refugees; the removal of the orphans from Anatolia to safer areas; the feeding of thousands of refugees in refugee camps in Constantinople and at the Black Sea ports. The continuance of the noble ministry of Near East

Relief requires that its depleted treasury be filled again by the Christian people of America.

INDISPENSABLE HANDBOOK

“Save America” is the title of a handbook of 130 pages issued by the Woman’s National Committee for Law Enforcement. It brings together in brief compass an invaluable body of material concerning the prohibition question and the issue of law observance. The committee is rendering a notable service to the cause of Christian citizenship. The book is worth many times the trifling cost of 25 cents. Send for it to the Woman’s National Committee for Law Enforcement, 302 Ford Bldg., Boston, Mass.

STUDENT VOLUNTEER CONVENTION

The Quadrennial Convention of the Student Volunteer Movement for foreign missions will be held at Indianapolis, Ind., December 28-January 1. These conventions are always outstanding events in the religious life of the country and bring together thousands of students.

The announcement of the coming convention is of special interest because of the breadth of its appeal and its social interpretation of the foreign missionary movement.

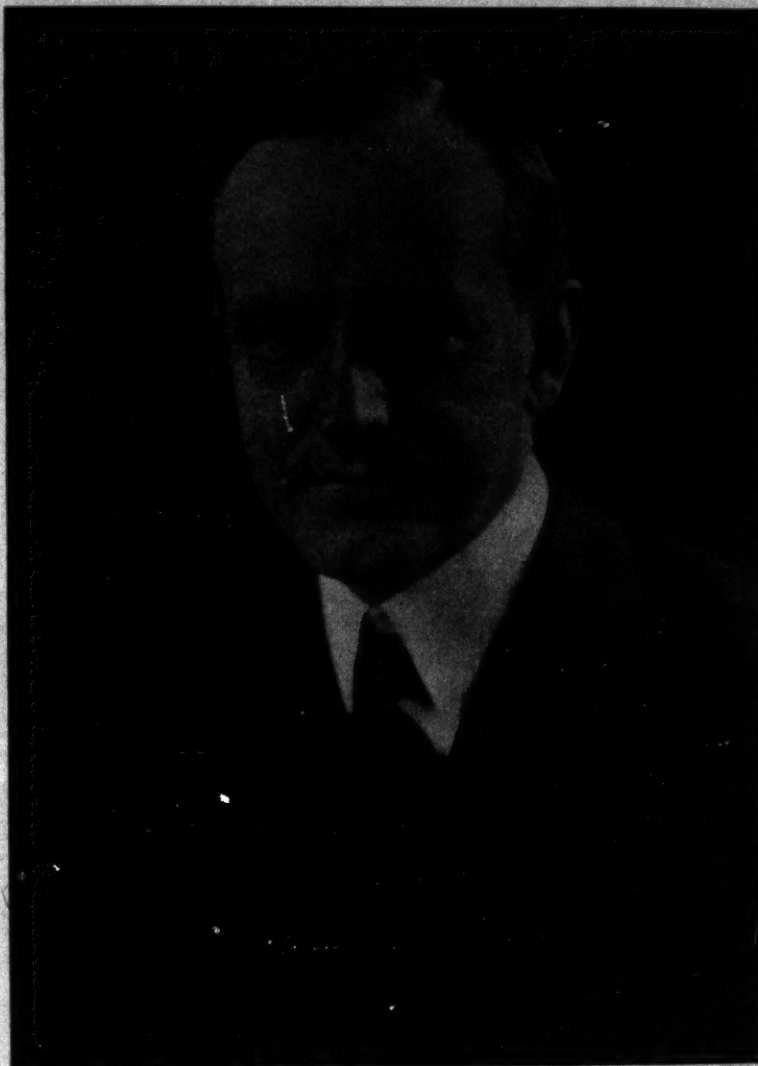
(Continued from page 20)

It may not be necessary, and is perhaps unwise, for the State to include the actual teaching of religion in the curriculum of the public schools. It is necessary, however, for the State, in its educational program and policy, to afford religion such a recognition as will offset the condemnatory suggestion of the present situation, and help children to appreciate the place of religion in human life. Just what form that recognition should take is not yet clear. In many quarters the experiment is being tried of granting credit on the records of the public schools for religious education conducted in a responsible way outside their bounds. Elsewhere the public schools are granting a portion of time to the Churches for the teaching of religion. At a later point we shall discuss these and similar experiments.

Two considerations give ground for hope that a way out of the present dangerous situation is possible without compromise of the principle of religious freedom or the principle of public education for citizenship in a democracy. One consideration is the fact that the secularization of public education in this country has been incidental rather than purposed. The other is the fact that it is the Churches themselves, or members of the Churches, who have been chiefly responsible for it. Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. *It is because we have held our different religious views and practices in so jealous, divisive, and partisan a fashion that the State has been obliged to withdraw religion from the curriculum and program of its schools.* Can the Churches of America become less sectarian and more religious in their attitude toward the education of their children? If they can, the greater obstacle to a proper recognition of religion by the public schools will be removed. No less urgent than the call to Christian unity that comes from the mission field or the realm of a disordered international life, is the call of the present educational situation in America. If our children and our children's children are to give to religion its rightful place in life and education, the Churches must come together in mutual understanding and must cooperate, more largely and more responsibly than they have hitherto done, in a common educational policy. Only thus can they make it possible for the public school to cooperate with them instead of ignoring them.

PRESIDENT COOLIDGE JOINS THE CHURCH

Everyone who believes in the Church will rejoice in the news that President Coolidge has become a member of the First Congregational Church, Washington, D. C. His membership dates from August 5, when he first attended church services after the death of President Harding. The actual step, however, was not taken until October 19, immediately following



OUR PRESIDENT

his election as Honorary Moderator of the National Council of Congregational Churches.

President and Mrs. Coolidge have been regular attendants at the First Congregational Church during their residence in Washington. The present step, therefore, only confirms his deep interest in the Church and his support of all that it stands for.

The President's pastor, Rev. Jason Noble Pierce, has stated that in his judgment the President's step has been taken because of his deep feeling of need for Divine help in such overwhelming responsibilities.



ON CHRISTIANITY AND THE CHURCHES

Christian Fellowship. Nathan Soderblom. Revell.

A new volume by the distinguished Archbishop who is now commanding widespread interest in this country. Its main contribution is its impartation to the reader of the warm, sympathetic and truly catholic spirit of the writer. He appears to be at one with his Lutheran brethren in his assertion of the need of finding our unity in the expression of faith as well as in mutual service, but his emphasis is entirely on the need for unity in Christian life and work. He urges the need for a new confession of faith dealing with Christian ethics. While the book adds little new information, it communicates the great spirit of fellowship and faith which he always imparts to those who come into touch with his brilliant personality.

Modern Religious Cults and Movements. By Gains Glenn Atkins. Revell, 1923.

One of the most conspicuous phases of present day religious life is the multiplicity of new cults and churches. Pick up a paper in any of our metropolitan cities on Saturday morning and you are greeted with the announcement of a score of Sunday services by bodies which had not been heard of fifty years ago. Toward these movements the attitude of the average Christian is usually one of mingled ignorance and scorn. Dr. Atkins sets out to discover what it is in them that gives them their power, and finds in them all an expression of the age-long impulse to enter into satisfying relations with the power that manifests itself in the universe. He seeks to find also how far they have arisen as a reaction against deficiencies in the types of religious thought and experience current in the Christian churches. He finds that these multifarious cults spring in the main from three centers of unsatisfied longing: the attempt to solve the problem of suffering and evil, the yearning for assurance of immortality, and the quest for deliverance from human limitations and for mystical communion with God.

As for conclusions, the author believes that more account should be taken, especially by medical science, of the healing cults and that as psychotherapy becomes scientifically organized, they will lose their base of support. As for New Thought, its positive contribution will be absorbed by an open-minded church and probably finally cease to be an organized movement. Spiritualism is regarded as a doubtful hypothesis, on which, however, we need to wait for further light. Theosophy is dismissed as a movement too nebulously speculative and distinctly Oriental to be likely to get much of a hold on the practical mind of the West. In general, the cults have nothing to offer that the dominant Christianity does not possess either explicitly or implicitly, but Christianity will undoubtedly be influenced by some of them, especially in a larger emphasis upon the mystical side.

The Gospel of Fellowship. By Bishop Charles D. Williams. Revell, 1923.

The lamented death of Bishop Williams makes this valuable book doubly valuable. It is, as it were, a means of perpetuating the ideals and the influence of one of the modern saints to whom the whole Church stands in lasting debt. Here one sees Bishop Williams' thought at its best. In spite of a certain lack of finish, due to the fact that he died before the lectures were completed, they set forth his passion for brotherhood, his social vision, and his deep religious faith in a revealing way. The theme itself takes one to the core of Bishop Williams' faith. He believed himself in fellowship as the key to personal and social salvation. So he applies it here to the relations of races, nations and the parties to industry. The greatness of the Christian gospel and of this noble exponent of it stand out on every page.

The Christian and His Money. By Bert Wilson. Doran, 1923.

In the growing literature on Christian stewardship nothing impresses us more than this book. The ideal of stewardship is lifted far above any legalistic ideas or any special methods of money-getting. It is made to appear as a great spiritual principle, indispensable to full Christian living. The tithe is urged as a good point at which to begin. Good common sense suggestions as to methods to be followed in the practice of stewardship, as to making of wills, and as to the use of large fortunes are given. The financial methods that the Church should use in carrying on the every-member canvass as a means of holding up the stewardship ideal are discussed. The chapters on the home as a sphere for practicing and teaching stewardship, in relations to wife and children, are needed and helpful. Best of all is the emphasis on the spiritual ills that attend the spirit of covetousness.

The New Testament: An American Translation. By Edgar J. Goodspeed. University of Chicago Press, 1923. Regular edition \$3.00. Pocket edition \$2.50.

A new translation of the Bible or the New Testament is always a notable event. Now an eminent New Testament scholar, out of the rich experience of a lifetime of study, offers to the public what he calls an "American" translation. As the original New Testament was written in the language of everyday life, so the author insists that the most appropriate form for the New Testament today is the common English tongue of the day. Possibly so. Certainly the new translation does at many points shed new light on what the authors meant to say. But somehow, no doubt inevitably, the translation seems to us to lack dignity and power. The result is such as one would expect from trying to modernize Chaucer or Shakespeare.

Christianity and the Religions of the World. By Albert Schweitzer. Translated by J. Powers. Doran Co., New York, 1923.

The experience of Professor Schweitzer gives extraordinary interest to this book. A widely known New Testament scholar, he studied medicine, after having already attained a wide reputation in theology, in order to go as a medical missionary to the heart of Africa. These lectures reveal his continuing scholarly work. He presents a brief but penetrating comparative study of religions, characterized throughout by emphasis on the distinctiveness of Christianity as the religion of "ethical Personality."

The Challenge of Youth. By Alfred E. Stearns. Boston, W. A. Wilde Co., 1923.

Out of a rich experience of over twenty years as principal of Phillips-Andover Academy Dr. Stearns discussed the present life of youth and the influences bearing upon it. It is a sobering book. The waning of the old disciplines of the home, the over-stimulus of the sexual side of the appeals of movies and popular literature, the current concern for material values only, are all shown to be presenting an almost impossible task to the teacher who cherishes ideals of moral discipline and religious faith for his students. Yet the author is persuaded of the deep spiritual nature of youth today, in spite of surface evidence to the contrary, and appeals to the older generation to meet the challenge of opportunity that youth affords.

A Candle of Comfort. By Charles Nelson Page. New York, Abingdon Press. \$.50.

A series of seven sermons dealing with various phases of the universal problem of human sorrow and suffering. Permeated with genuine insight and deep sympathy, they should be suggestive to every pastor in his ministry of consolation.

Story Sermons for Juniors. By Alfred J. Sadler, New York, Abingdon Press, 1923. \$1.50.

A year's sermons to little folks. Simple, direct and conforming to the best educational standards, they constitute a volume full of suggestions for the religious training of children.

More Twice-Born Men. By Harold Begbie. New York, G. P. Putnam's Sons, 1923.

One who has read the famous "Twice-Born Men" of some years ago feels here the same notes of genuineness, sincerity and conviction. These character sketches, centering around the new life and moral power that have come to students as a result of becoming genuinely converted to Christ by the quiet influence of a single man, presented only under the initials of "F. B.", confirm one's faith in the transforming power of Christian faith.

The Malady of Europe. By M. E. Ravage. Macmillan Co., New York, 1923.

A brilliant discussion of the European tangle and America's position with reference to it. The author urges America not to intervene in general but for the very specific end of getting European nations to abandon the old policies of economic imperialism. The League of Nations he feels is largely impotent. He urges the United States to assume for the present the reparations burden, confident that thereby the old feud between France and Germany could be solved. He believes Germany thus treated with moderation and allowed to revive industrially could and would meet reasonable reparations terms. If it be argued that the cost of America's carrying this load might be great, he argues that this is necessary to achieve that end for which we fought in the war.

The Daily Vacation Church School. By John E. Stout and James V. Thompson, New York, Abingdon Press.

Two well-known specialists in religious education present an able and useful manual for the Vacation

School. Its purpose, program and Administration are carefully discussed in what is undoubtedly the best treatise yet produced on this theme.

West of the Water Tower. Anonymous, New York, Harper and Brothers.

A gripping novel of small town life with characters that breathe reality on every page. The story centers about the life of a boy just out of high school who does not pass through the storm and stress without moral failure, but who finally emerges a victor over himself and his environment.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC. REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of FEDERAL COUNCIL BULLETIN, published bi-monthly at NEW YORK, N. Y., for October 1, 1923.

STATE OF NEW YORK }
COUNTY OF NEW YORK }

Before me, a notary public in and for the State and county aforesaid personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 22nd Street, New York, N. Y.

Managing Editor, none.

Business Manager, Charles S. Macfarland, 105 East 22nd Street, New York, N. Y.

2. That the owner is: (If the publication is owned by an individual his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.)

Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. (Membership approximately 20,000,000.) Alfred R. Kimball, Treasurer, 105 East 22nd Street, New York, N. Y.; Dr. Robert E. Speer, President, 156 Fifth Avenue, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22nd Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22nd Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contains not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT.

Sworn to and subscribed before me this 26th day of September, 1923.

(Seal)

JOHN B. PREST.

Notary Public, No. 144,

New York County.

(My commission expires March 30, 1924.)

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church in N. A.
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ
Friends
Evangelical Church

Evangelical Synod of N. A.
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in the U. S.
(South)

Primitive Methodist Church
Protestant Episcopal Commission on
Christian Unity and Department
of Christian Social Service
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Church
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative)

Organized for the purpose of manifesting "the essential oneness of the Christian Church of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them."

OFFICERS OF THE FEDERAL COUNCIL

DR. ROBERT E. SPEER.....President
REV. ELIAS B. SANFORD.....Honorary Secretary
REV. RIVINGTON D. LORD.....Recording Secretary
ALFRED B. KIMBALL.....Treasurer

REV. CHARLES S. MACFARLAND.....General Secretary
REV. SAMUEL MCCREA CAVERT.....General Secretary
REV. CHARLES L. GOODELL.....Secretary
REV. ROY B. GUILD.....Secretary

REV. SIDNEY L. GULICK.....Secretary
REV. WORTH M. TIPPY.....Secretary
REV. E. O. WATSON.....Secretary
CAROLINE W. CHASE.....Assistant Secretary

Organization of the Council

EXECUTIVE COMMITTEE

REV. F. W. BURNHAM.....Chairman
BISHOP J. M. MOORE.....Vice-Chairman
PROF. JOHN B. HAWKINS.....Vice-Chairman
REV. RUFUS W. MILLER.....Vice-Chairman

ADMINISTRATIVE COMMITTEE

REV. JOHN M. MOORE.....Chairman

Washington Office:

937 Woodward Building, Washington, D. C.

BISHOP WILLIAM F. McDOWELL.....Chairman
REV. E. O. WATSON.....Secretary

Western Office:

77 W. Washington Street
Chicago, Ill.

DEAN SHAILER MATHEWS.....Chairman
REV. HERBERT L. WILLETT.....Representative

COMMISSION ON COUNCILS OF CHURCHES

FRED B. SMITH.....Chairman
REV. ROY B. GUILD.....Secretary
HARRY N. HOLMES.....Secretary

COMMISSION ON EVANGELISM AND LIFE SERVICE

REV. J. ROSS STEVENSON.....Chairman
REV. CHARLES L. GOODELL.....Executive Secretary

COMMISSION ON CHRISTIAN EDUCATION

REV. WILLIAM ADAMS BROWN.....Chairman

COMMISSION ON THE CHURCH AND SOCIAL SERVICE

SHELBY M. HARRISON.....Acting Chairman
REV. WORTH M. TIPPY.....Executive Secretary
REV. F. ERNEST JOHNSON.....Research Secretary
REV. CARL BARNETT,
Secretary for Community Relations

COMMISSION ON THE CHURCH AND RACE RELATIONS

JOHN J. EAGAN.....Chairman
DR. GEORGE E. HAYNES.....Secretary
REV. W. W. ALEXANDER.....Secretary

COMMISSION ON INTERNATIONAL JUSTICE AND GOOD-WILL

DR. JOHN H. FINLEY.....Chairman
REV. SIDNEY L. GULICK.....Secretary
DONALD WINSTON.....Associate Secretary
REV. GEORGE B. MONTGOMERY.....Associate Secretary

COMMISSION ON RELATIONS WITH RELIGIOUS BODIES IN EUROPE

BISHOP JAMES CANNON, JR.....Chairman
REV. ADOLPH KELLER.....Secretary in Europe

COMMISSION ON RELATIONS WITH FRANCE AND BELGIUM

Paris Office:

47 rue de Clichy, Paris, France

WILLIAM SLOANE COFFIN.....Chairman

CENTRAL BUREAU FOR RELIEF OF EVANGELICAL CHURCHES OF EUROPE

REV. CHAUNCEY W. GOODRICH.....Representative

COMMISSION ON TEMPERANCE

HON. CARL E. MILLIKEN.....Chairman
HUGUENOT-WALLOON TERCENTENARY COMMISSION
ROBERT W. DEFOREST.....Chairman
REV. JOHN BAER STOUTT.....Director

EDITORIAL COUNCIL OF THE RELIGIOUS PRESS

REV. E. C. WAREING.....Chairman
REV. HOWARD B. GROSE.....Acting Secretary

NATIONAL OFFICES: 105 EAST 22nd STREET, NEW YORK

